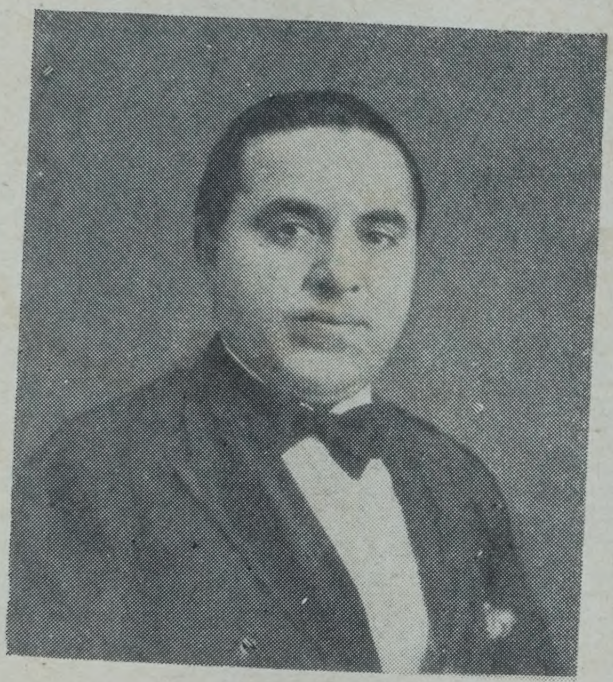


ATALRAI

founder of Vedant Vichar Mandal

SEVEN SECRET OF SUCCESS

IN

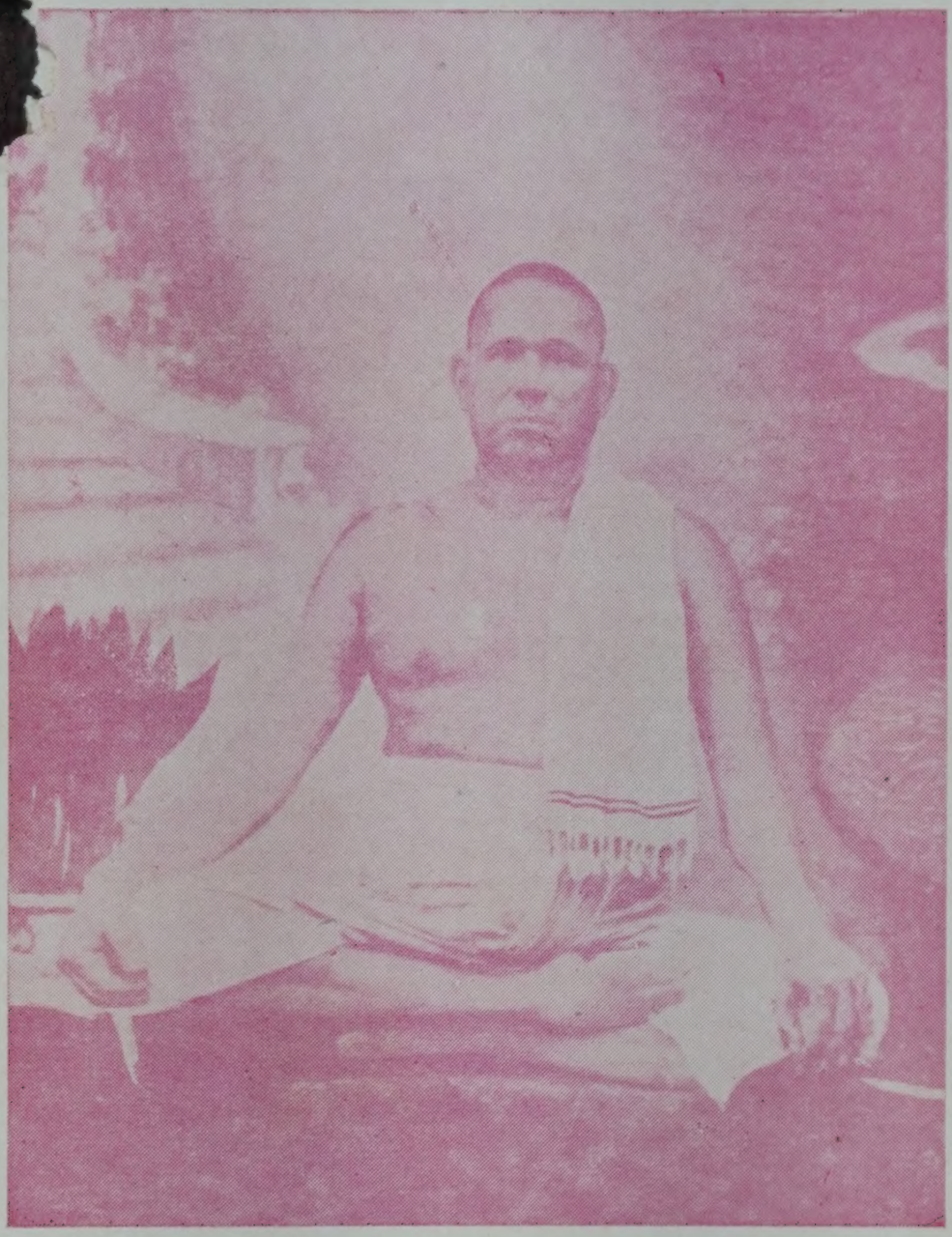
HEALTH ★ WEALTH & HAPPINESS

By :

Dr. ATALRAI

Second Edition

(2000 Copies For Free Distribution)



Pujyacharan Brahmshrotriy Brahmneshthi
Yogiraj PRAMHANS Pari-Virajuk
SHRI SWAMI VIDYANAND SARASWATI
VIDYA GURU of Shri ATALRAI

Opinion on our book "THE SEVEN SECRETS"

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32

ISTHMIAN LINES, INC.

ON BOARD S/S. October 17, 1965
Bombay

Dear Dr. Atal Rai :

I have just read your book " Seven Secrets of Success Health, Wealth And Hapiness." Having read many books of a similar nature, I must say that your book was most helpful in explaining, in language that is understandable to the layman, just what, how, and the usesof thought concent ration, auto suggestion, and excercises of the mind in preparing one for the full use of ones power of mind, or 'concentration'.

I believe that if one were to follow the suggestions and the training that you outline in your book, that it would be impossible not to derive many benifits and blessings that the average person is but dimly aware of.

I wish to take this opportunity to thank you for the time and assistance you have been to me. I shall look forward to seeing you again in the near future so that we may renew , what was to me a most reward ing experience .

With Most Sincere Wishes

By
Robert Minor

90 BROAD STREET, NEW YORK, N. Y. 10004

H. E. Shri Mangaldas Pakvasa, the then Governor of Maharashtra was much impressed after perusing our book

"The Seven Secrets"

and in appreciation thereof gave the following messags:—

RAJ BHAVAN,
BOMBAY.
10th November, 1964.

Vedanta Vichar Mandal is doing great service to the people. It teaches how to put in practice various things which are shown by Vedas. It does not only show the path but also shows how to walk along that path. It is rendering good and valuable service to the people who believe in Vedas and want to walk along the path shown by them.

Mangaldas Pakvasa

(Mangaldas Pakvasa).

6th May 1958

My dear Dr. Rang, 32

Seven Secrets is really a hidden treasure if practiced life which reverend Dr. Atalrai has revealed to the wo There are vedant principles based on practical experience of Dr. Atalrai who deserves not only congratulations but gratitude of we all.

Dr. H. S. J.

Congress House, Bombay 4.
10th May '61

My dear Atalrai,

I have duly received your book "Seven Secrets of Success in Health, Wealth & Happiness."

Thank you very much for the same.

I have gone through some of the parts of this and I liked them very much.

With kind regards.

Yours Sincerely
Sd./-
(R. S. Pandey)
Vice President
Bombay Pradesh Congress Committee

October 6, 1961.

Dear Atalrai,

I have been studying your book "Seven Secrets of Success in Health Wealth & Happiness" and I believe it presents a clear and inspiring message. The methods you out line do indeed work well. They are capable of expanding the readers consiousness to the point where his internal harmony may influence all he comes in contact with.

Your book is very interesting and I found myself much in eement with most of the systems which you outlined.

Here in America there is a small but growing number people who are interested in the study of Indian philosophy. I also notice an increasing number who are taking a fresh new look of it for deeper philosophical, spiritual and psychological maning of original teachings.

My profession is a teacher. I teach in a large High School the subjects are History and Psychology.

Yours Sincerely
Sd.|-
Richard S. Segismond
1141, 11th Street
Boulder Colorado
U.S.A.

Oct. 31st, '61.

Dear Dr. Atalrai

First I wish to thank you for your book Seven Secrets in Health, Wealth and Happiness.

I started to read this book and kept reading it till late in the night. Although this highly ambitious work needs serious studies I was most attracted by the wisdom it contains and I am at least scholarly acquainted with the ways of Indian thinking the "cursor lecture" of your book allows me to express at least provisorily, for the right esteem for such a work grows with its deeper understanding with some adequacy to the object, my opinion on its value.

The facts described in your book, as it seems to me, need not to be discussed at all, for all authorities in the field, orientals or accidentals, agree on them. Further it is within the

essential possibilities of every reality seeking humanbeings to experience such facts, suiting to the power of its kind. 32

That these facts have to be called "secrets" as you quite right is the very secret of all misery amongst human such ignorance being the inhibition of all happiness. It is therefore a great merit the only real—to tearth the way to freedom i.e. happiness, and such merit is deserved by you for your work is teaching out of experience, as a priest.

The mere dictation of your book contests your cultivated didactional gift and your outstanding, deep in sight into human soul, prepared by the cultural heritage of your great country, increased and completed by the years of your experience of analysing human soul and fate as a healer, and enlightened by the philosophical strength of your mind.

The complicated diction of your teaching in this book uneasy to read, forces the reader to study it instead of only swelling it as one does with firtion, study it with concentracted and whole hearted attention as necessary.

Then, and this is your specific value as it seems to me, your aim is not to bring one or two disciples to the very highest point of perfection, but to relieve many quite as you do in your — — — . and thus enabling them to meet best outward life, teach them to cultivate inner life, right understanding that one must acquire power to master the world before one can over comes it.

Your fellow humans with the power to live, you give them peace. May peace be with all human beings.

Yours Sincerely

Rolf K. Lutz Furer, Fislisbach, Switzerland; Ph. D. Phof. ch. de. c., Consulting Psychologist and Psychotheropist, member of Swiss Philosophical Society, Swiss Indian Society, Swiss Society for Asiatic Studies, etc. etc.

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OM

(A-U-M)

SEVEN SECRETS

INTRODUCTION

It is commonly said, *"This world is false,"* and directly or indirectly, almost everyone believes that too. But the saying or the belief is only for name sake, because, until the actual false-hood of the apparent worldly objects is not known, they, on the contrary, become the cause of more fear and misery, etc.

Actually, the false-hood of the false object is only then experienced when the support of that false object is perceptibly known, which support can never become false. If that were also false, then it could not be said to be the support of the false object, but false itself too. When the support of the apparent worldly objects is realized, then their false-hood becomes perceptibly known, and the fear, misery, etc., which were previously experienced due to the misunderstanding of the actual false-hood of the worldly objects, entirely ends.

For the realization of the actual Reality, which is the support of all the worldly objects, or in other words, in which all the worldly objects appear falsely, I write "THE SEVEN SECRETS."

One, who carefully follows them, will surely realize the support of the worldly objects, and thereafter, he will positively come to know their actual false-hood and his fear, misery, etc., will end for ever.

This end of fear, misery, etc., is the best result. And the means by which such a best result is achieved, could not be through the common action, (Karma), but through the best *Karma*.

It is generally outwardly observed that at the commencement of every good *Karma*, obstructions in the form of *evil feelings, opposition of the worldly objects*, etc., are experienced. These are generally accepted as the fruits of the evil *Karma* previously performed by the starter of the good *Karma*.

Therefore, before commencing a good Karma, the inward cause or the *barrier*, which prevents or hinders the achievement of the fruit of the good Karma, should be removed.

This obstruction, which is the result of evil Karma, can be prevented, or better still brought to an end, only by chanting the beauty of the thing prevailing in all the worldly objects, and also is their support, so that, none of them can stand in opposition, since nothing can stand in opposition to it's own support.

Such a thing is called *"NIRGUN"*, which means having no *Duality* with any worldly objects. It is a singular support and the prover of the existence of all the worldly objects.

Chanting the beauty of such obstruction remover is called *"NIRGUN MANGALA CHARAN"*, which I introduce at the commencement of my "SEVEN SECRETS".

ATAL

OM

SHANTI. SHANTI. SHANTI.

OM
NIRGUN MANGAL

1 THERE AND HERE,
FAR AND NEAR,
PROVED BY SEER,
SAYING NO FEAR.

2 SEER IS THE SAME,
NO WHERE CAME,
PREVAILED IN THEM,
GIVE ANY NAME.

3 SEER IS ONE,
ELSE IS NONE,
WHEN IS KNOWN,
OTHER ONLY TONE.

4 ONE IS "ME"
DON'T SAY "HE". (GOD)
WITH CARE SEE,
HE KNOWN BY "ME".

5 ATAL MEANS ATAL,
WHY ADD RAI,
REST IS NIL,
ADDING IS LIE.

1. There and here, far and near, along with all the objects existing in them, the Sun, the Moon, the Stars and all the inanimate (Jad), or mortal objects etc., are proved, i.e., known by the Seer, the SELF-KNOWLEDGE. There is no fear in saying this, as it is a fact, that these inanimate objects, not being knowledge themselves, require objects other than the inanimate, to prove their existence.

This object, other than the inanimate, is the SELF-KNOWLEDGE, meaning "CHAITANYA".

It is an established fact, that the existence of any inanimate object is proved or known, only when the mind assumes the form of the same. If the mind does not assume the form of the inanimate object, it's existence is not proved, i.e., it's knowledge does not occur.

The mind, itself being inanimate, it's knowledge or existence is proved by the knower, which is other than the inanimate, the SELF-KNOWLEDGE, the "CHAITANYA".

The mind, itself being the object of it's knower, the SELF-KNOWLEDGE, it is called as the "known object", or "SAKHSHYA", and it's knower is called as "SAKHSHI".

To prove their existence, all the inanimate objects, other than the mind, require the mind to assume their form. Therefore they are also called by the same name of "SAKHSHYA", which name is also given to the mind, through which their existence is proved by the mind assuming their form.

This knower of the mind, also being the knower of the inanimate objects, other than the mind, is also called their *Sakhshi*.

THE WORD, "SAKHSHI", WILL BE USED IN MANY OTHER PLACES. THEREFORE WHERE EVER THIS WORD "SAKHSHI" IS USED, IT MEANS THE KNOWER OF THE MIND AND NONE ELSE.

2. The seer or the knower of all the above inanimate objects, i.e., the SAKHSHI, is the same, and came from no where, i.e., as other inanimate objects are created, this SAKHSHI is not created at all, and remains the same as SAKHSHI like their existence, before their creation, and even after their destruction and prevails in all of them like water in the waves, in the foam, and in the bubbles, etc.

Give this seer any name, ISHWAR, GOD, SAKHSHI, etc., and it is different from the known and the seen objects, which are called SAKHSHYA, the objects of the seer. The observer is called as the KNOWER, the SEER, THE SAKHSHI.

3. *This* seer is the only *'ONE'*, and the only Reality. (This is fully explained later on). "THE REST", whatever is seen or known, is "NONE" meaning unreal, false or illusive.

When this seer, which prevails in all the seen objects, and is their real soul, like the water of the waves, is known, ie., becomes perceptible, then, all the objects, other than this seer, appear as the subject of tone, that is to say, for the sake of name only, but not in reality. *Just* as the son of a barren woman is only the subject of tone, that is, only for the purpose of saying, or for name sake only.

4. THAT ONE, which is the seer, the prover of all the above seen inanimate objects, is "ME", that is "I", because, it is an agreed fact, that the inanimate objects cannot be proved, seen, or known, until the mind has not assumed their forms and that mind itself is known or proved by it's knower, the SAKHSHI.

The mind itself being inanimate, that knower of the mind is "ME", that is 'I', and this seer cannot be called by the name of "HE", (God, etc.)

"He" indicates an object, mostly invisible but no invisible object can be the seer or the prover or the knower of any object which is already itself inanimate and visible.

If you carefully think, it will surely bring you to the definite conclusion, that, 'HE', or the existence of 'HE', is proved by 'ME', that is 'I', and that 'HE' has no existence without 'ME', and the non-existence of HE, as he is not here, or seen, can be said and can be experienced, but the

non-existence of 'I', i.e., 'ME', is never experienced, nor can be said, and 'I' never stands to indicate an invisible but always a visible.

5. ATAL means unshakable, indestructible, eternal or real. Then why affix 'RAI' to ATAL. When without this suffix ATAL means real, the rest is nil, i.e., false, then it is unwise to add a false thing to the real one. My aim is to explain this SEER, the KNOWER OF ALL, the REAL REALITY, the ACTUAL SOUL of all the mortal inanimate objects. But this seer, the actual reality, is overlooked by a great majority of the worldly people, owing to their consideration of these worldly objects as everything and real.

This wrong prejudice has taken over the minds of the majority. They talk too much about the worldly objects, but overlook their prover, without which the existence of these worldly objects cannot be proved at all. Therefore, for a little while, keeping this Real Reality, the Knower, the Seer and the Prover of all, in abeyance, I describe the worldly objects directly, but indirectly my aim is centered on that Reality. From the gross point of view it appears that the great majority of the people are after these worldly objects and most of them have read, heard, or realized through their own experience that the achievement of these worldly objects depends upon thought power, because, the existence of the worldly objects requires the existence of the thought, and the quality or the form of the worldly objects depends upon the quality or the form of the thought. Therefore, I start my first secret with the name of "THOUGHT SECRET."

ATAL

OM

SHANTI SHANTI SHANTI

OM

(A-U-M)

FIRST THOUGHT SECRET

Thought is a dynamic force. When systematically trained, which training chiefly consists in concentration, thought manifests great dynamic energy. It never fails without producing the desired effect, because, thought is an *astral, substance, or master* phenomenon, and material, reflective, or slave phenomenon can never differ from it under any circumstances, because, the reflection can never differ from the original.

The name, WILL POWER, which you have heard, is nothing, but this concentrated thought force. Wonderful results or effects, which you have heard, or seen, are due to this thought force.

Mesmerism, Hypnotism, Clairvoyance, Telepathy, etc., or whatever wonderful phenomenon you have heard, read, or seen, through their performances, are all the effects of this THOUGHT FORCE.

In cases where an ordinary man has cured a complicated disease, wherein most of the eminent doctors have failed, it has all been due to this THOUGHT FORCE. The marvellous phenomenon, which are performed by the yogis, are also due to this THOUGHT POWER, or THOUGHT FORCE.

The fact is, that there is no material object which cannot exist through this thought force. The most difficult and unattainable object is also surely made to exist and

made attainable by this thought force. Not only that, but there is not a single object in the world which is in existence without the thought force. In other words, whatever is in existence is due to this thought force.

For the thought to be in one form and the realization in the other, it never happens, "AS WILL BE THE THOUGHT, SO WILL BE THE REALIZATION", even though that object of thought may be non-existent or unattainable, but it will surely get into existence and will surely be attained in accordance with the thought, because, the material objects are the creation of the mind, (thought), which has creative powers. It creates things according to the thought, and that thought may be conscious or unconscious. If the thought is affirmative, which may be pertaining to money, work, etc., the conditions will soon get changed for the better, and that thought or desire will surely get fulfilled from an unexpected source. When this systematically trained thought is used for any difficult problem or any impossible task, it surely creates and moulds circumstances, favourable to it's undertakings and having destroyed all the difficulties, it positively brings about successful outcomings of the feelings.

Suffice it to say here, that in fulfilment of the desire it is the only agent which really brings about the desired results immediately in every respect. In a nut-shell, there is no single agent which shapes our lives either in range or power comparable with the thought.

Therefore, thought is the real source of success in health, wealth, and happiness.

HOW THE THOUGHT IS FORMED? WHAT IS IT? AND WHY IS IT FORMED?

Emotion is the driving force at the back of the thought. Thought is a form of *Antahakaran,* commonly known as the MIND. This will be fully explained later on along with, *"why the thought is formed?"*

WHAT IS EMOTION?

Emotion is an effect of an action (Karma). In other words it is a minute form of an action. This action or karma is of three sorts. *Physical, Verbal, and Mental.* (Former two are included in the latter). Emotion is the minute form of the Mental action or Suggestion.

THE POWER AND THE QUALITY OF EMOTION

The power and the quality of emotion depends upon the power and the quality of action. If the subject is interesting the emotion also becomes clear, that is to say, active in power, owing to the clarity, concentration, or stillness of the mind on the subject and vice versa.

If the action is interesting in a favourable way, the *quality* of emotion also becomes good, but if it is uninteresting, the quality of the emotion also becomes likewise. Again, the *Power and the Quality* of suggestion (*mental form, or thought*) depends upon the power and the quality of emotion.

FOR EXAMPLE:

A gentleman, relaxing on a sofa in his room, and singing a song in a cheerful mood for some time, suddenly finds his attention attracted towards a headline of the day's newspaper, which was lying near him even before he started singing. On seeing the headline, the sweet tone of his song turns into one of melancholy, and he stops singing. His smiling face turns gloomy and pale. He jumps

from the sofa and starts searching his pockets in a very perplexed manner. As he continues to search his pockets his condition changes from bad to worse.

Now, what was the headline in that newspaper that brought about this immediate change in him? And what was that thing which he could not find in his pocket, which was the cause of his fear and perplexed condition.

The fact was as follows:—

A day before the incident narrated above, he had an evening appointment with his friend at a particular time. But owing to certain reasons he wanted to change the time to a little later. As he had a chance to pass by his friend's house, a few hours before the appointed time, he decided to leave a message for his friend that he would be coming a little late. But, when he entered his friend's room, he found no one there. But at that time he found a lovely dazzling watch lying on the table. The loveliness of the watch drew his attention and he took the watch in his hand in which he already had a hand-kerchief which he was using for drying the perspiration. He put aside the hand-kerchief unconsciously and started looking at the lovely watch. The dazzling appearance of the watch created greed and an evil idea in his mind. He therefore took the watch and left the room. He was sure that since no one had noticed him coming to his friend's house, so no one would know of the watch affair. Moreover, no one from his friend's house could suspect him, for, he was considered by them as a gentleman. The same day, a little before the appointed time, his friend had sent him a message that owing to the loss of his watch he could not keep the appointment.

The headline in the newspaper, which had brought about this immediate change in the gentleman was, 'In yesterday's watch theft, the police have come into possession of a hand-kerchief accidently dropped by the thief and on the handkerchief is the mark of the washerman', (hence it would be easy to arrest the real thief, since the washermen put distinguishing marks on different family's clothings.)

Now, this gentleman, coming from a respectable family, was much afraid and worried over his reputation. Therefore, after reading the headline in the newspaper, the emotion of fear in his mind started to assume an undesireable form. Had he not been a gentleman, and had he not cared for his reputation, the force or the power of emotion anl the quality of auto-suggestion, i.e., his mental form, would have been quite different.

Now, in that very paper, on the same day, there is another headline which interests a poor man to such an extent that after reading it he jumps with joy. This headline discloses the result of a lottery in which this poor man has won the first prize of Rs. 5,000|-. The poor man becomes very happy, and the emotions of happiness arise in his mind to such an extent that he cannot even get sound sleep. His mind, due to the happy and good emotions, assumes the various forms of possessing this thing and that which could not be possessed even for Rs. 50,000|-. If the same lottery had been won by a rich person the conditions would have been quite different.

From these two examples it is clear, that the power and the quality of suggestion or the mental form, depends upon the power and the quality of emotion, and the power and the quality of emotions in turn depend upon the ac-

tions, which may be interesting or uninteresting, thus affecting the power and the quality of emotions favourably or unfavourably respectively.

THE EFFECT OF SUGGESTIONS

The effect of suggestions, i.e., the intensity of the fulfilment of the desire or the appearance of the phenomenon according to the thought, (suggestion) is in proportion to the spontaneous attention fixed on it. "SPONTANEOUS" means automatic or without any effort, "Attention" means Thought, "Fixed" means concentrated, i.e., remaining in the same particular form in the past and the present. "It" stands for the object. This Spontaneously fixed or concentrated attention in a particular form is called WILL-POWER. Intense desire plays an important part in this concentrated condition of the mind, which is called the WILL-POWER. Therefore, the intense desire is also named as "WILL-POWER."

Why the thought comes into realization, or why the desire is fulfilled, or why the objects appear according to the thought, and it's intensity of concentration in the fulfilment of the desire, all this is fully explained in the later secrets.

The concentrated condition of the mind, i.e., the WILL-POWER is the greatest of all powers. It is the most valuable achievement of one's own Pursharth or Karma. This WILL-POWER, can do wonders when fully developed. The strong willed knows not what is failure. He is not only able to accomplish things which others may call impossible, but can create circumstances extremely favourable to the success in his undertakings.

All the great people possess this most indomitable WILL-POWER by which they can do many great things.

Without it, no one can rise to any prominence in any sphere of life.

All the successful statesmen, speakers, lawyers, teachers, traders, salesmen, and brokers, etc., possess this WILL-POWER consciously or unconsciously, and this is the secret of their success. Not only that, but any phenomenon can be changed or created newly by this THOUGHT POWER.

By this THOUGHT POWER, one can easily influence any person without his or her knowledge, (i.e., in an invisible way), so that, that person does not understand anything about it. In a word, the THOUGHT FORCE ensures it's possessor, health, wealth, vitality and power, by which one commands success in all the one's undertakings. One is honoured and respected by all, in all the walks of life. Thus WILL-POWER is the MASTER-KEY to every success.

ATAL

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SHANTI SHANTI SHANTI

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Second Methodical and Practical Secret

(1) How to concentrate the mind, i.e., How to train the thought systematically?

(2) How to put the thought into practice?

These are the two main subjects of this secret.

Before starting, it is very important to point out here, that the concentration of the mind is not the privileged possession of the favoured few. It is the common possession of all, in more or less degree, according to their Karma, (Purusharth), and is used consciously or unconsciously to achieve success. Without this there could be no success. It can be increased or developed through fresh Karma by any one. It can also be kept under control, i.e., it can be used when, and where ever it is desired. This development of the concentration of the mind does not depend upon one's lineage, personal beauty, or education etc., but every one is capable of developing it if one carefully follows the rules described for it's development.

This concentration of the mind is the most essential factor in the domain of every research, without which no successful research can be expected. Not only that, but our success in every day life also depends upon it. If you really desire to cultivate the above, you cannot but develop the power of concentration within yourself Although, the subject of concentration of the mind is the most difficult one, and all the practitioners would unanimously agree

that they are unable to concentrate the mind even for a moment, since it is very restless, and this is undoubtedly true, but the solution of this difficulty is to be found in none other than in the patience, perseverence and determination of the mind backed by his intense desire for the achievement of success. Although the subject of concentration of the mind is a very difficult one, but since it possesses exceptional qualities and if practised according to the rules the results are very quick and amazing, consequently the proceedings become very interesting. Hence, the difficulties are not exasperating. For this reason, there is no need for any one to be afraid of these difficulties or to be despaired or dejected.

In my opinion, any individual, who is able to learn a poem by heart, or solve a difficult problem, or is able to accomplish any hard task, can be a suitable subject for this practice, and, as he is able to do all sorts of things referred to above, he could be considered as the best subject.

DEFINITION OF CONCENTRATION OF THE MIND

"That form of the mind which remains in a particular form, in the past and the present for some time, is called the Mind's Concentrated Condition." When this form of the mind is without any connection of the mind with the object, it is called *"Dhyanam"*. This concentrated condition of the mind, i.e., Dhyanam, has apparently two distinct stages, viz., (a) The Higher, and (b) The Lower, i.e., the ordinary. The former is more difficult than the latter and can be acquired only by Pranayam, which is the fourth stage of Hath Yoga. This Hath yoga consists of two words, viz., Hakar and Thakar. "Hakar", stands for Chandrama, (The moon), and "Thakar", stands for Surya, (The Sun), and Yoga means to join both. The other meaning of Hath yoga, I will explain later on.

Dhyanam is the seventh stage of Hath yoga and can be attained only through the perfect mastery of the preliminary 6 stages, viz., (1) Yam, (2) Niyam, (3) Aasan, (4) Pranayam, (5) Prithihar, (6) Dharna. But this training is very difficult, and is practically impossible for an ordinary individual to attain it. Anyhow, one should not be discouraged and dejected, because the other form is not so difficult. By means of this form, one can satisfy one's worldly desires to a fairly high percentage.

Although the patience and the perseverence of a determined mind brings about the desired results, this patience and perseverance of the determined mind needs in turn perfect health of the physical body, because, the mind has a very close connection with it, since, an unhealthy body is a burden on the mind, owing to the unsteadiness of the psysical body. Due to the *sickness* of the body, the balance of the mind is also upset, and it cannot do anything, i.e., it can never keep progressing any longer in it's undertakings. For this reason, it is of utmost importance to pay close attention to the health of the physical body first.

Like the physical body, the freedom of the mind from other worldly affairs is also absolutely essential for the "Patience", "Perseverence", and the "Determination" qualities of the mind.

By carefully observing the following few rules, the problems of the physical body as well as those of the mind can be easily solved.

(1) Your diet should be light, easily digested, and strictly vegetarian. If circumstances permit, keep yourself on fresh milk, better if cow's milk, which contains the required vitamins, minerals etc., needed for the fitness of the physical body in proper proportions, with it's natural

sugar content, since excess of sugar is harmful to the health.

Your diet should also contain more of fresh green vegetables, soups, or lightly boiled vegetables.

Take fresh juicy fruits preferably their juice only, but neither too sour, nor too sweet.

Fresh nuts, if available, if not, then dry, like, almonds, pista, wall-nuts, etc. But these should be properly chewed till they reach a liquid state fully mixed with the saliva

The Food can be taken three to four times a day or even more, but only in small quantities. Never fill your stomach.

(2) Never use Alcohol, tobacco, etc., as their toxins prevent the mind from being concentrated in it's desired form.

Better avoid tea, coffee, aerated mineral waters and even too cold or too hot things. Anything taken should be at it's room temperature. They are wrong, who believe that hot and cold things protect them against cold and heat respectively. On the contrary, the effect is the reverse. By taking hot things like tea, coffee, etc., you feel colder and by taking cold things like ice-cold drinks, etc., you feel more thirsty. Not only that, but by their constant use, you injure your digestive system and thus prevent your bodily organs from their natural resistance against heat and cold, by not allowing them to be used or exercised for their proper functions.

In reality, the use of fruits, milk, etc., protects you from the effects of heat and cold in their respective seasons and keeps up your power of resistance active.

Put this into your practice and realize the facts through your own experience.

(3) Develop the habit of an early bath with fresh running tap water. At the time of bath, massage your body vigorously, and after the bath dry it properly with a good rough towel.

(4) Take exercise twice daily, morning and evening, according to your ability. Better still an hour's brisk walk early in the morning before sun rise in the clean fresh atmosphere of a garden and one hour in the evening at sunset on the bank of a river, sea-shore, or a hilly place.

5. *Practice of Bastra* (*Bastra*) *Pranayam* (*Kapal Bhoti Kiria*) :—This is quite an easy and harmless exercise in every respect, and is performed as follows:—

First inhale through the left nostril and then exhale through the right. Now inhale through the right nostril and exhale through the left.

In this way, carry on, as quickly as you can, not less than a hundred times a minute. This practice should be carried out for ten minutes every day morning and evening. This clears up the nostrils, the throat, the brain and the chest, and greatly helps the function of the digestive organs and the free movement of the bowels.

One who wishes to retain all his teeth in a sound condition right upto a ripe old age of 60 or more, which is undoubtedly a great blessing, should press both his upper and lower set of teeth against each other firmly while moving the bowels, i.e., passing No. 2, till the last matter comes out and one gets a feeling of satisfaction. This fact is demonstrated by many, and is the best insurance against premature falling of the teeth and other harmful complaints of the teeth and the gums, etc. Even shaky teeth become firm and strong and even if they do come out in advanced age, they come out without much difficulty.

Not only that, but while passing No. 2, the last matter comes out properly only on pressing both the upper and the lower set of teeth against each other. This makes your entire body light and free from rheumatic pains, even in old age, or even throughout your life time.

I give you one other hint. Try to pass No. 2, before No. 1.

Further, cultivate the habit of passing No. 1, in divided stream everytime you do so. Force out a stream as far as you can, then control and stop the flow by natural means, by contracting the anus. Again force out the stream, and do this as many times as you can during every act of No. 1. This simple exercise will keep your prostate gland active and properly functioning even at an advanced age, and will prevent prostatic enlargement and other ills of the old age.

6. Cultivate the habit of chewing to a pulp one fresh dattun daily, better still a neem one. This greatly strengthens the gums and the teeth, and serves the purpose of a strong but harmless germicide. Now brush your teeth with this chewed dattun with a mixture of equal parts of table salt and bicarbonate of soda. This will make your teeth sparkle much better than any other dentrifice. Then rinse your mouth with a mixture of one table-spoon of table-salt and one table-spoon of bicarbonate of soda in a glass of fresh water. It will serve an even better purpose if you take the same mixture to your throat and gargle. This will keep your throat free from infection and other throat troubles, and if the same mixture is taken to the throat and made to pass out through the nostrils, instead of the mouth, it will prevent many complaints of the nose.

(7) Develop the habit of sitting, standing and walking erect with your head and the spinal column straight.

There are three BUNDHS. viz :—

(A) MOOL BUNDH. (B) UDYAN BUNDH. (C) JALANDAR BUNDH. These Bundhs are not difficult to master and are of immense benefit to their performer.

(A) MOOL BUNDH:—It consists in tightly contracting the anus as in the act of controlling the passage of wind downwards. (This is preformed thus. As when sitting in a company you feel like passing wind, but being afraid that it will offend others, and will appear out of social etiquette, you contract the anus tightly and instead of allowing the wind to pass downwards you control it and force it upwards). It is best performed during the act of inhaling the breath and along with Sidh Aasana which is explained later.

(B) UDYAN BUNDH:— It consists of contracting the muscles of the abdomen so as to form a hollow cup like depression. This will cause the umbilicus to be displaced a little upwards. This is best performed during the act of exhaling the breath.

(C) JALANDAR BUNDH:— It consists of fully flexing the neck so that the chin touches the chest.

These three Bundhs are not difficult to master and are of immense benefit to their performer. By the combined practice of Mool Bundh and Udyan Bundh, the digestive function is increased manifold and by the practice of Jalandar Bundh your mind remains smoothly fixed in the crown of your head, so that you experience very little knowledge of the lower half of your body, and your mind enjoys the pleasure with the minimal burden of the physical body.

8. Cultivate the habit of combing your hair slowly with a good hard toothed comb, for a few minutes after every principle meal, at bed time, and on getting up in the morning. The teeth of the comb should firmly graze against the skin of your scalp all over your head, viz., the sides, the top, the area of the small brain in the nape of the neck, in such a way as to cause a tickling and purring sensation to run throughout your body. Simultaneously with this practice quickly close and open your eyes till they water. This process has the following advantages:—

(a) Fresh oxygenated blood rushes through your entire body, especially to the region of the brain, and this makes your head extra light and fresh.

(b) The tiredness of the eyes disappears.

(c) It prevents premature greying of the hair and old age.

(d) It prevents headache and arrests falling of the hair.

(e) If the combing is preformed at bed time, it brings about sound sleep and keeps your brain fresh and active, ready to solve any problem.

9. Try SHEESH AASANA also.

10. Sleep not less than six hours and not more than eight hours a day. Stretch yourself fully to your entire length, better still sleep on your stomach. This will produce sound sleep very quickly and on waking up you will feel quite refreshed, even though your sleep may be of a short duration only. You will also remain free from the disorders of the stomach and those of the other organs, viz., liver, spleen and of the spine, etc. If before going to bed, you rub the feet together with the soles, or massage them with your hands, either with or without oil it will keep

your eyesight sharp and bright to a fairly advanced age, and this practice will keep you free from the slavery of the spectacles in the early or the advanced age. It will keep your brain cool, induce sound sleep and prevent catarrh.

11. Take a teaspoonful of bi-carbonate of soda in a tumblerful of fresh water, and with this wash the eyes by splashing the eyes 10-20 times every morning with face towards the east, and simultaneously while you are splashing this bi—carbonated water, fill your mouth completely with this water so as to buldge the cheeks. This will give a lovely lustre to the eyes.

12. Distribute your work evenly. Don't shoulder it all yourself. Neither work too much nor too long. As soon as you feel tired, stop.

13. Observe strict BRAHMCHARYA, (celebacy), in all it's eight aspects.

(i) Don't hear any good qualities of a woman.
(ii) Don't eulogize a woman.
(iii) Don't play any game with a woman.
(iv) Don't look at her with an impure desire.
(v) Don't speak to her when she is alone.
(vi) Don't harbour any impure thoughts about her.
(vii) Don't decide 'Such' impure action with her.
(viii) Don't perform 'Such' impure action with her.

The practice of SIDH AASANA is as follows:—

The heel of the left foot should be placed between the anus and the testicles, on the thick vein called SAVNY, (in yog shastra). Then the heel of the right foot should be placed on the upper part of the root of the penis, and then both the heels should be pressed hard so as to stop the

circulation of blood through the vessels. This practice of Sidh Aasana greatly helps in the observation of Brahmcharya.

14. Keep your mind free from all the unnecessary outwardly affairs and activities, as they affect the calmness of the mind, which is very essential for thought concentration. This is best achieved by observing the following four rules.

(a) Consider the enjoyments of others as your own.
(b) Pity others in their misery.
(c) Be happy when others perform good actions.
(d) Sincerely prevent others, with all your might, from performing evil actions.

By following the above four principles your mind will surely remain calm and composed.

15. Observe strict moral code. Remember, you can never achieve success or progress in any spiritual phenomenon without keeping the highest standard of morality.

In short, you can surely succeed in thought concentration only if you strictly follow the above golden rules, which will definitely help you to reach your desired goal very quickly, and without much difficulty. And if you chant the name of Almighty God, the fulfiller of all the desires, then any obstruction in your path to success will be easily removed.

Description of God and the method of successful approach is fully explained in secret No. 7.

It is only when the above has been completely mastered, that you should proceed with the practice of the concentration of the mind and not otherwise.

After describing a few health rules for the physical body, I now proceed to the main subject of

"THE METHOD OF CONCENTRATION OF THE MIND."

Methodical part of this 2nd Secret, i.e., First Methodical part of this 2nd Secret.

Before I explain this method, it is of utmost importance to have a proper knowledge or understanding of the mind which is to be concentrated, as to what it is, since without understanding the mind, all the efforts to concentrate the mind will be in vain.

B.T. How to understand the mind as to what it is?

Confine yourself to a silent secluded place, free from all disturbances, and severe all the connections of the sense organs from their objects, so that you do not get any knowledge of the outside world. Then come to the inner knowledge of the objects. Do not permit any thought, not even that of the inner things, i.e., do not even allow your mind to remain in any inner form such as that of happiness, misery, etc., to disturb you. Also try to stop breathing for a while and be a witness to "Absolute Nothing". (This knowledge of "Nothing" is also a thought, i.e., the mind is held in the form of nothing). I will explain this later.

After this, i.e., witnessing "Nothing", whatever begins to appear before you is the "MIND", which is held in "THAT" form. You will find in a moment, that it assumes various forms, and these changes in the mind's forms are so active that nothing in the world can be compared with it's activity or it's rapidly altering forms. In a word, it is the final word in active and rapidly changing objects in the world. Therefore, whatever the great people have said about the activity of the mind and the difficulty in concentrating it, is undoubtedly true.

TYPES OF ACTIVITIES OF THE MIND

Activity of the mind is of two sorts.

(1) The activity or the changing faculty of the mind to change itself every time into a different form. (This is uncontrolled activity of the mind.)

(2) The activity of the mind which maintains the same changing faculty, but instead of changing into different forms, as in (1), it goes on changing into the same form of good or evil, in the past and the present, for only sometime, automatically, and occasionally.

This second state of the mind, i.e., holding the same form in the past and the present for sometime is called the "Mind's concentrated condition".

My chief aim is the attainment of this condition of the mind, not spontaneously or automatically but under one's control. Not occasionally, but whenever required. And not good or evil, but according to the desired form.

THE METHODS OF CONCENTRATION OF THE MIND.

The methods of the concentration of the mind are divided into three parts:—

FIRST METHOD OF CONCENTRATION.

In the first method, the mind's faculty of changing itself into different forms is retained, except that it's uncontrolled faculty is now controlled by the following methods.

(A) Learn to keep or engage your mind for a short while on a particular work only. Choose your work which you generally perform everyday, such as reading a book, or writing a letter, or any other work in which you are interested, may be washing, shaving, dressing, etc.

STRONGLY RESOLVE to finish it in a particular time, and during the performance of the task try to keep your mind fixed on the thought, with the backing of, "I have to finish it in time". And be alert, so that your mind does not even for a moment slip away from the work you have undertaken.

If you are not careful on this point, your mind, in all probability, will shift away from the task unconsciously, and you will be totally unsuccessful in your attempts.

During this short period of time your mind will escape many times from the task, but as soon as you are conscious of it, immediately bring it back and put it on to the task again.

Mind is like an unbridled horse, which always tries to go out of the trainer's control if he lets loose the reins.

(B) At the time of retiring, write down the events of the day, performed by you, in their proper sequence, beginning from the time of getting up till the time of retiring. See that there should be no mistake.

This is a gross method of concentration of the mind. In this method your attention is required to be fixed on a given subject so that your mind does not wander aimlessly.

Now this gross method is explained in a minute form.

(C) At the time of retiring, place yourself in a comfortable position and begin a mental review of your doings during the preceeding day, i.e., mentally review your tasks which you have performed during the day in their proper order. You should start reviewing from the very first work you have done in the morning, immediately after rising from your bed and go on proceeding with the others and finish the exercise with the last work. Picture clearly

before you, everything you did, or happened to you, or you witnessed, in their proper order. Let all the scenes of the day pass before you vividly.

At first you will be able to recall only the broader events, but gradually you will be able to recall every thing to it's minutest form. Therefore, in the beginning practice with the principle acts only, and after you have made some progress you may then include the minor acts in the test review also. But remember, every thing should be in it's proper order.

The length of the time of the practice depends upon the time at your disposal. When you review only the broader events you can finish it in a short time, but it will take you longer and longer if you go into the details. Going into details is a good exercise for the memory, which is the foundation stone of concentration.

The difficulty often experienced in this exercise by some persons is, that they are overtaken by sleep before finishing the exercise, and do not review the acts in their proper order. This is due to the weakness of the mind, which can surely be overcome by rigidly sticking to the practice for some time with full determination. The mental review should be done regularly every night, without fail, better still at the same time and the same place. This exercise not only develops one's memory, the foundation stone of concentration, but is also of great assistance in developing the faculty of visualization, which is valuable for this subject, and will be explained a little later on.

Now I explain this method in a little more detail.

(D) Get into a quiet room. Sit down in an easy-chair, or better still lie down on a bed on the stomach, and relax yourself completely with your eyes closed and get

ready to take an imaginary long walk between two known places, and mentally observe the things that you may find on the way as you are proceeding to your destination. Now start the journey mentally and carefully note the buildings, gardens, landscapes, trees, shops, etc., that you may see on the way to your destination. During the initial sittings take a mental note of the larger objects only, leaving the smaller ones for future practice. Practise it regularly at fixed time and at night when every thing is quiet. By this practice you will surely find a decisive improvement in your memory, power of observation, and concentration. There is no doubt that if this practice is conscientiously followed it will help a great deal in the development of one's *Clairvoyance* faculty.

(*Clair* means *clear*, *Voyance* means *seeing*)

WHAT IS CLAIRVOYANCE

It is the faculty of the mind, in which the mind remains in a particular form for some time by which one can see or perceive things or events of the past, present and the future, lying beyond the range of ordinary perception. It is called the *'second sight'*.. This faculty of clairvoyance can be developed in oneself and one can acquire wonderful powers through it. *Clairvoyance* is not a common power. And if one can acquire it, one would be rewarded thousand folds for one's labour.

Uptil now, with all the above methods, the mind's form was kept according to it's changing faculty in the past and the present on a subject consisting of many things.

SECOND METHOD OF CONCENTRATION

In this method, instead of keeping the mind in diffe-

rent forms at different times, it is kept in the same form at all times.

(A) Not spontaneously, but with effort.
(B) Not occasionally, but whenever required.
(C) Not in any form, but whatever form it is required to assume.

In this stage of concentration, the mind is required to be fixed on a single point instead of a subject, which is rather difficult. And the real difficulty comes in when it is required to maintain the same position fixedly. Solution to this difficulty is to be found in nothing else but in the rigid and persistent practice with patience, determination, and earnest expectation, which will surely break down the last layer of the above difficulty.

NOW COMING TO THE METHOD

Retire and relax completely in a silent and a quiet place which should be only dimly lit. Take any article, may be a burning candle, a crystal, or a looking glass, or any other article, and place it in such a position so that you can see it easily and clearly while practising. Sit down quite comfortably with straight body like a stick and then let your mind assume a passive state and remain blank. Now start gazing at the tip of the steady flame of the candle, or at a point in the crystal, or at the root of your nose reflected in the mirror. *Be very cautious so that your mind does not slip away from the point you are gaizing tip of the flame or point in the crysta or the root of the nose.* No saoner it does, bring it back again. In this case, gazing is of secondary importance and must not be prolonged when uncomfortable. You can wink your eyes for a moment when you feel tired, but your mind must be fixed on the point. Some time you may find that

although your gaze has remained fixed on the point your mind has slipped away. This however should be checked. Another adverse effect to be guarded against is *sleep*.

When you have attained a certain degree of fixation, you will feel overpowered with sleep. This is to be sternly dispelled. Because, this is a subterfuge of the mind through which it seeks to get loose in the form of dreams. This is a sign of initial stage of concentration and that should encourage you to proceed on with redoubled enthusiasm.

Although this exercise can be practiced at any time of the day or night, but it is highly desirable to fix early hours of the morning when your mind is fresh, or at bed time, when your mind is retired. The duration of the exercise depends upon your ability. When you feel tired, leave it off. There is no use continuing any further.

After the sitting is over do not rub your eyes for relief. First keep them closed for a short while, then wink and blink quickly, after that bathe them with fresh water, which will perfectly soothe them.

In the early stages of development the following psychological phenomenon is generally experienced by the performer. The thing on which he practices, viz., the crystal etc., will begin to cloud over, first becoming dull, then suffused with milky clouds, amongst which sparkle large number of little specks of light like the golden dust in the sunlight.

Sometimes a lighted and a shining golden halo, radiating countless number of sparks from all sides, will be found to be appearing and disappearing around the crystal, or the head, (the back of the practitioner's reflection reflected in the mirror).

The focus of the eyes becomes inconstant, the pupils rapidly dilating and contracting, the tip of the candle, the crystal, or the root of the nose, at times disappearing completely in a haze or a film, which seems to pass before the eyes. On continuing the practice further, the haze will disappear and the object will loom up into full view again accompanied by the lapse of the seer into full consciousness.

The fact is, that whatever appears here, is neither outside in the root of the nose reflected in the mirror, nor in the crystal, etc., but everything is inside. It is the mind of the seer which changes itself into and assumes all these various forms, very quickly like a burning candle in a storm, flickering here and there, up and down, very fast. Sooner or later there will come a moment when the milky clouds, the dancing star-lights, etc., will suddenly vanish and a thing shaking very quickly and occasionally slowly, here and there, in a form of a shadow, will appear in the root of the nose reflected in the mirror or at a point in the crystal, etc.

The practitioner remains here only as a passive spectator. The brain undergoes spasmodic movements as of opening and closing in the superior coronal region or the frontal region of the skull, that is the forehead. There is a tightening sensation at the level of the base of the brain, as if the floor of the cerebellum were contracting, and a peculiar tightening and straightening sensation in the spinal column, and absolute oblivion of the surroundings. The seer punctuates his breathing with a spasmodic sigh. Now the shadow moves very fast and then suddenly stops like a pendulum of a clock, exactly in the centre of the root of the nose or the crown of the head. Now all the

other perceptions of the mind, which hither to appeared to the seer like a thing moving very fast, here and there, like the flickering of a burning candle in a storm, and which had puzzled the seer as to what it was, and how many there were, suddenly appears to the seer to stand quite still like the tip of a candle in a closed glass jar. This is due to the concentrated condition of the mind, because, it was the mind of the seer which was changing itself into all these forms. This will be explained later on.

At this stage the seer feels as if a big burden, which had made him very tired, has been unloaded from his back. The seer experiences a feeling of peace, (Shanti), calm and quiet, and seems to be so engrossed in it, that he does not even listen to anything told or offered to him. He forgets where he is seated. He forgets that he is gazing at anything. He hears nothing, sees nothing, and for the time being even forgets his own identity and *existence*. He remains only as a passive seer of the above phenomenon of the mind.

Here ends the second method of concentration

By the first method, the mind reaches the first stage of concentration. By the second method it reaches the second stage of concentration. Now with the following third method, the mind will be brought to the third and the highest stage of concentration.

THIRD METHOD OF CONCENTRATION

In the second method, the mind was concentrated on a point which consisted of some external material object. The third method of concentration requires the mind to be fixed on an internal thought image, dispensing with all the other external material appliances. This brings us to "VISUALISATION". "Visualisation" is the faculty of

the mind to assume the same form of a particular object, in the past and the present, for some time, enabling us to see or witness clearly the objects thought of in our mind.

Every one possess this faculty in an undeveloped or an under developed form. Ordinarily he forms of the objects come to our mind only for a moment and then vanish, thus not enabling us to see them properly, but by training in concentration we can fix our mind for some time on a single image, or the form of an object, which the mind has assumed as an internal thought image, and can see it vividly with our eyes closed as if we are seeing the actual object itself. When one has achieved this, one can produce many objective spiritual phenomenon and can experience many similar subjective experiences. For example, one can influence other people from a distance without their knowledge, and can make other people see the objects one is visualising, which is called "Projecting," i.e., one can project one's mental vision before others who will take them for real objects.

You might have seen or heard of the performances of some psychic demonstrators. People think that he has produced some real material objects, but it is not really so, and is merely a thought image of the psychic demonstrator's mind. As he changes his mind or the thought, the objects also change accordingly, and on dropping the thought, the objects also drop off or vanish along with it. Therefore, it is clear from the above facts that they were produced by the psychic demonstrator by his thought power. For this India's rope trick is famous (Why this happens I have fully explained in the later secret.)

HOW TO DEVELOP IT

EXERCISE:— Go into a quiet and a lonely place.

Take a picture of a holy person or any beautiful object that appeals to you. Keep or fix it before you in such a way that you can easily look at it when sitting in a comfortable position with the muscles of your body fully relaxed. Look fixedly at it. See it with all it's details for a minute or two, then close your eyes and mentally reproduce it as distinctly as you can. Try to reproduce the head, the face, the hands, the body, and the legs, etc., clear in every respect, in all their minute details and try to retain this figure before you as long as you are able to do so.

The salient feature of this exercise is to reproduce the figure as it is, and to vividly retain it in your mind for some time. In other words, let your mind remain into or assume that form as clearly as, and as long as possible. And when you are able to do so, i.e., retain the figure in your mental vision for a few minutes, clearly reproducing it in all its details, then you may be pretty sure that the power of your concentration has become considerably developed, and that by this power now you can influence any one from a distance without his or her knowledge. This is a difficult exercise and more practice will be required to master it. But one should not be disheartened. One will definitely be able to accomplish it sooner or later, if one sticks to the practice with patience, perseverence, and determination.

There are some people, whose curiosity can never be satisfied. They always feel that somewhere else they will find some secret, which will simply be marvellous and wonderful to read through, and still they would always feel that they have not yet found the real secret. But they are wrong. Remember that this urge can never be satisfied unless and until you do not set *yourself* diligently to

the practice of these things. Practice these instructions faithfully and you shall surely find there in what you are seeking vainly else where.

At the outset of your practice, the object, on which you are practising, will come in flashes, i.e., it will appear for a moment and then vanish. But, as you progress on with the practice, it will get fixed, i.e., the mind will get the habit of remaining in that particular form for some time. In the beginning looking at the picture and visualizing should be done alternately, but your object is to dispense with the picture and to fix your mind on the image within.

In your daily life also you should cultivate the habit of visualization. See the thing clearly, and then take your eyes away from it, and visualize it with your eyes closed or open.

Some people can fairly concentrate their mind on their favourite task, but are unable to fix their attention on an un-interesting or an unfavourable task. That defect can be easily remedied, by practising on different objects.

When a particular object, which is unfavourable at one time, becomes favourable at another, then at the time it becomes favourable, the mind will not be able to concentrate on that particular form owing to the mind not having the habit of assuming that form.

Therefore, practise with different objects, viz., the words of the book you read, the objects you handle, the pictures, the signboards in the street, the sun, the moon, the stars, or the reflection of your own body in the moonlight. (Go out into the moonlight, fix your gaze on the reflected rounded portion of your head for a few minutes, then look into the sky and you will see there a golden

reflection of your body. Hold it with your full means as long as you can). Similarly practise with other scenes and finally with the faces of your friends and dear ones. In a few days you will find that the image of certain objects you can reproduce very vividly and that the practice is becoming easier and easier to you.

This practice will also develop your power of observation. You will learn to observe things more minutely and will be able to observe aspects of things which hitherto escaped your notice. Not only that, but constant practice will give you power that will enable you to bend other people's minds to your purpose and influence your fellow beings. Above all, you are developing a faculty which is pregnant with vast possibilities. In other words, when you have attained this stage, all the efforts you make will be rewarded million fold.

When you have made some progress in concentration then try the following methods.

Till here I have explained the methods of concentration of the mind only. Now I will proceed to explain how to use them or how to put them into practice for the benefit of mankind.

SECOND PRACTICAL PART OF SECOND SECRET

First I will describe the easy methods, and success in them should encourage you to persevere on with the harder ones.

A. When a person is sitting, standing, or passing before you, and if his face is towards you, but not directly looking at you, then you fix your gaze at the root of his nose, and if his back is towards you, then you fix your gaze at the back of his neck, just at the base of his brain, and concentrate your attention on what you wish him to do,

i.e., either you want him to look towards you, or to turn his head to the right or to the left, strongly wishing what you desire him to do, mentally saying constantly, "look here", or "turn to your right or to your left", and let your mind assume a continuous form of his actually looking at you, or turning to your desired side.

If you have done it correctly, i.e., if your mind has remained only in the form of his actually looking at you or turning to your desired side, for a short while, without having assumed any other form, then the person will finally look at you or turn to your desired side and thus obey you.

In the beginning you may find some difficulty, specially when the person is deeply absorbed in something, as in reading a newspaper, or a novel, etc., but ordinarily the person would be compelled to obey your mental command, i.e., act according to your mental fom, i.e., your *desire*. If you fail, it is because your method is still faulty. When you have succeeded in these tests try some harder ones.

B. Make your mind calm by the above explained methods. Then mentally order your friend to come to you. Let your mind assume the form of his actual arrival. See him with your mental eyes as if actually present before you. As soon as your mind attains the proper balance, i.e., remains for a while, only in the form of the friend's actual arrival, without assuming any other form, he cannot be prevented by any other force from obeying your mental command, and you will surely find him before you.

C. Similarly order your friend to come with a certain object, and he will positively come with the same object. Likewise, mentally order him to go to a certain person and do a certain thing, and he will surely do so.

In the beginning try the possible acts only, leaving the impossible ones for a later date, e.g., suppose a friend of yours is in a foreign country and you definitely know that he cannot come immediately under any circumstances, and if, inspite of knowing all that, you try to concentrate your mind on his immediate arrival, it would be impossible. Although in attempting to do so you may think that your mind is fully concentrated, but actually it is not so, because at that time, deeply and sub-consciously, your mind is also holding the form of the impossible arrival of your friend, which form is opposite to that of his immediate arrival. Therefore, the immediate arrival form of your mind for your friend being mixed with that of the opposite form of his impossible arrival, it does not remain the same in the past and the present, which is the basic definition of the concentrated thought, and as such, it does not come into realization, or become the cause of the fulfilment of your desire. Such a failure of attempt may upset, despair, discourage and even desist you from your future proceedings, but harbour no doubts at all, for, such an attempt on your part will not be entirely fruitless, and will surely create a desire in your friend's mind to meet you, and sooner or later, this attempt of your's will also come into realisation, i.e., he will surely come to meet you. Even if you practise such hard to believe attempts daily for some time, at regular hours, your friend will surely come to meet you in an unbelievable way. His such arrival will not only amaze you to see the results of the concentration of your mind but will also open a clear and a happy way for your future proceedings. But remember, it is very difficult to successfully materialise such attempts in the beginning. Therefore, for the beginner it is advisable to try only the possible problems. It is only

when you have attained complete success in the possible attempts that you should try the harder or the impossible ones, and you are sure to succeed in such attempts too. If at any time you find that your mind does not remain in the desired form continuously or assumes a negative or a doubtful form, due to the evil Karma previously performed by you, then on such occasions put good Karma, the constant thinking of God, opposite to it. By this the evil thought will soon be suppressed and the good thought, which is your desired form, will take it's place. Following are also the causes which prevent the concentration of the mind.

FEAR, ANGER, WORRY and the worst of all SEXUAL INTERCOURSES. They should not be over looked.

HOW TO INFLUENCE A PERSON PERSONALLY

(A) In influencing any person personally, the most important point to remember is, "Don't get nervous to meet any one face to face". Remember that all the minds have direct connections with one another, since all are of the same quality, and the concentrated mind is considered to be the commander of all the other minds. Just as an intelligent person becomes the leader of his own race, similarly when you fix your gaze on any person, your concentrated mind also becomes the commander of his mind. His mind comes under your control along with it's obedient servants, the sense organs, and their support, the physical body. Because the organs and the physical body are obedient to their own minds, and act according to the dictates of their own mind, and you, having commanded his mind, naturally his organs and the physical body must also obey you, and when you concentrate your mind on any desired

form for him to perform, all of them are bound to act according to your concentrated thought.

One important hint which I wish to give you here is, that if you wish to influence the minds of other people and make their minds, the physical body, and it's organs act according to your will power, then on your own side also you must be confident in your own ability, i.e., see that your own mind, the body, and it's organs obey your own will power first. E. G. Determine that you will wake up from sleep at such and such a time, or that you will not smoke, or drink, or get up from the prayer until a particular time. See that your mind, and the organs of the physical body do not act contrary to your own will, the *Determination*. If you cultivate this habit, then, even though through oversight you might have willed an impossible thing, that shall also be completed successfully.

But remember, your will-power will refuse to exert any influence upon the minds and the physical bodies of your fellow beings unless and until you have not brought your own mind, body, and it's organs under the control of your own will power first.

It is commonly said that others will obey or respect you provided you are obeyed and respected by your own people first.

Therefore, always train your mind, your body, and it's organs, to obey your own will power first. Be strict on your own determination first.

NOW COMING TO THE MAIN POINT OF INFLUENCING A PERSON WHO IS PRESENT BEFORE YOU

When a person, whom you want to influence, meets you, approach him with confidence and courage and ask

him what you want him to do, in a plain, straight forward language, without meaning one thing inwardly and expressing another outwardly. Your mind cannot be concentrated on a single form or object, if it gets connected with two objects. Under these circumstances your subconscious tone will indirectly give you away and tell his mind that you want to snare him. And since, at that time, his mind has a direct connection with your mind, his mind is in a better position than your mind to grasp the situation, since your mind remains wavering. Therefore, use plain language in asking anything, without the least hesitation, looking at him straight in the face, and keeping your gaze fixed on the root of his nose. And while asking anything or putting your proposal before him, use *Suggestions*.

WHAT IS A SUGGESTION

Suggestion is an action which may be mental, verbal or physical.

By means of a suggestion our mind receives an impression, or an idea, which remains rooted in our mind in a minute form called *'Emotion'*.

It is according to these emotions that our mind acts, i.e., assumes the form called, *"The Thought"*, and it is this thought which makes our future life, i.e., it is according to these thoughts that the life goes on or in other words, the objects are experienced.

When you wish a person to do a certain thing, you particularly give him suggestions. This is called the *"Command"* which may be conveyed verbally or mentally etc. Verbal Command is given through the words spoken, while the Mental Command is given through or by means of thought. If it is conveyed in a proper manner the desired results are surely obtained.

Suggestion is one of the most important factors in influencing other minds and is used consciously or unconsciously, to achieve success whether in business, or in any other field of activity.

"THERE IS NO SUCCESS WITHOUT SUGGESTIONS"

You have seen some *salesmen* drawing more customers, some professionals attracting more clients, some lawyers winning hopeless cases, etc. You might have seen or heard of the wonderful phenomenon of hypnotism, mesmerism, etc. These are all due to suggestions. Without suggestions there can be no hypnotism. Not only that, but suggestions play an important part in creating and destroying our bad habits, sickness, misery, etc. Really it is the most powerful weapon to achieve success in any field.

HOW TO GIVE SUGGESTIONS

Before commencing suggestions, draw full attention of the person, whom you want to influence, towards you, by fixing your gaze directly at the root of his nose.

Suggestions should always be given only when the subject's full attention is towards you. In this way his mind would remain in a proper receptive attitude and would be ready to receive and accept the idea, or else, it would be nothing but so many idle works spoken to him. Approach him with a pleasant convincing manner. Harsh or faltering voice cannot accomplish anything. It fails to draw the attention of the hearer. Therefore, suggestions should be given in a low, grave, monotonous, soothing, and a positive tone of voice, with command, spoken fluently, and with distinct pronounciation, with your mind dwelling on the full meaning of the suggested words, impressing the idea in the hearer's mind, by creating a clear picture

of what is required of him, or the phenomenon to take place, and earnestly expecting the effect of the suggestions by believing every word of your own suggestions to be true and effective. Unless and until you do not believe the words of your own suggestions to be true, your attempt will result in failure and you will not accomplish anything.

Remember that the hearer's mind accepts suggestions only if they are given in a forcible and confident manner.

The words signifying the accomplishment of your object must be expressed in a firm tone with sharp accent on them.

The suggestions should be given in a language fully known to the hearer and appropriate to the occasion, and with resourcefulness. Use the words where and when required. Always use good and appropriate words and try to make your conversation interesting.

After finishing the verbal suggestions, while you are waiting for the reply, give him continuously mental suggestions to accept your proposal, and all the time concentrate your mind deeply on it, because, the deep concentration of the mind increases the strength of the suggestions and brings about the desired results surely & quickly.

Controlling the breath helps in the concentration of the mind, as 'PRANA', i.e., the breath has a direct connection with the mind, and on stopping the one the other automatically stops.

Therefore, after making your proposal, i.e., finishing the verbal suggestions, keep your mind concentrated on his positive reply by controlling your breath.

Do not even think of his answer to be in the negative but confidently think that he will be agreeable to your

proposal. If after making the proposal you doubt your own ability and success, then in all probabilities he will give you a negative reply. Since success and failures are but the construction of the mind, and the mind being the creative cause of every material object, it has creative powers, hence it creates and constructs things according to the thought. Therefore, if you confidently think of success, it will surely bring forth success, and if you contemplate failure, nothing but failure will appear before you. After suggesting to the person, do not even ask any one present there to corroborate it, as, that is also a sort of doubt in one's own self-confidence called 'SELF-DISTRUST'.

Self-distrust is the cause of failure, and the assurance of the strength is real strength. They are weak, however strong, who have no self-confidence in them. This self-confidence is a fruit of good Karma. The thinking of God is the best of all the Karmas. The definition of God, and to whom it is applied; How to approach God and through what better means, is fully explained in the *seventh secret*.

Suffice it to say here that for what-ever reasons a person may fail to succeed in life, such as for want of self-confidence, determination, perseverence, courage, coolness of temper, truthfulness, regularity, etc., all these can be put right by thinking of God.

In this way one can successfully influence any person personally and fulfil one's desire.

HOW TO INFLUENCE PERSONS FROM A DISTANCE?

AS IN THE FOLLOWING CASES

(1) When you cannot approach the person directly for your demand. Or.

(2) When by direct approach he resists your proposal through his conscious power and does not agree with

your demands, gets annoyed, excited and refuses your proposal through harsh words. Or.

(3) You have not seen the person at all.

My reply is that when your power of concentration has been sufficiently developed, to enable you to mentally reproduce any figure and retain it before you for some time at will, you may then attempt to influence any person from any distance without his knowledge, by your will-power and make him do your biddings.

When you wish to influence a particular person who is either away from you, or whom you have not seen or whom you cannot approach for your purpose directly, or, on direct approach he has totally refused you with insulting words, then:—

A. Retire to a silent place. Make the mind quite calm by the already explained method. Then bring into vision the picture of that particular person, whom you wish to influence, before your mental eyes, i.e., mentally reproduce it in all it's details, and as distinctly as you can, retaining the figure for a few minutes or as long as you can. In short, let your mind remain in or assume that particular form as vividly as possible. Make all the parts of his body perfectly clear in every detail especially the face, the nose, the eyes, the ears etc. In a word, try to make the mental vision appear real in every respect as if your mind has assumed his or her form in his or her very presence.

After you have done it perfectly, now command it, (the figure), mentally, what you want him to do, in such a manner as if the person is actually present before you. Keep on suggesting the idea, as explained above, over and over again, as long as the figure lasts before you, and

strongly will him to do the required thing. Carry on this process systematically and regularly for some days, till the symptoms of a positive reply of your proposal are evident from the figure in every respect, physically, verbally, and mentally.

Your success will generally depend upon your ability to reproduce the picture, and on the methodical use of the appropriate suggestions. The more distinctly you reproduce the figure, and the longer you can hold it in your mind, or before you, and the more you use the suggestions systematically, the more convincing will the effects be of your attempt.

Your mental suggestions, backed by your concentrated will-power, will be internally and indirectly impressed in his mind, without his conscious knowledge, and he will feel an inner urge to act in the manner you wish. Though he would act in the desired manner under your influence, he would think that he is doing so according to his own sweet will, even under circumstances, when your personal and conscious efforts and entreaties had failed many a time before.

So thus influencing others sub-consciously is further facilitated by avoiding his conscious resistance which he would otherwise put up when approached through conscious mind, i.e., directly. It is as if entering the enemy's fortress by the back door and stealthily taking over the command of the forcess within.

It is also a good method for influencing a person in whose case it is not practicable or otherwise possible to use audible suggestions, or who has turned down your demand or your personal request.

And if such a person meets you by the way, after this process, he will spontaneously tell you regarding his agreement with your proposal, or if you put the same proposal of yours before him again, in plain language, without hesitating, and looking straight at the root of his nose, and while waiting for the reply, start giving him continuous mental suggestions to accept your proposal, positively, he or she will surely tell you with a positive tone of voice that he agrees with your proposal, because, success and failures are the construction of your mind.

By the above method, you can even compel a person to change his opinion on any subject and grant a certain favour you ask him.

Not only that, but by this method you can even attract any person's love, friendship, sympathy, etc.

But do not under any circumstances attempt to exert your will-power to harm any one physically mentally, or morally. Should you so try, you will not only be baffled in your attempt but will also suffer severe consequences for such an action.

And that is the reason why one cannot expect any success without keeping the highest standard of morality. Therefore, try this phase of science always with pure motives, and your efforts in most cases will be crowned with success.

In cases where you haven't seen the person whom you want to influence, then use his photograph. Attraction through a photograph, or the fulfilment of the desire through the photograph is well established.

In cases of distant healing and long standing and obstinate complaints, practice should be done repeatedly for several days and at regular fixed times.

B. METHOD:—

Retire into a quiet room or go into a lonely field. Assume a normal attitude while sitting or standing. With your eyes closed. recall the picture of that particular person, whom you want to influence, before your mental eyes. Put yourself in his place instead of commanding him, and then think of the thought you want him to think.

FOR EXAMPLE:—

Let me assume that you have approached a particular person for some work, or you want him to grant you a certain favour, thing or work, but he has given you a cold shoulder and he is such a person to whom you cannot even go and ask your personal requirements. Then, under those circumstances let your mind assume his form as if your mind is he, fully imagining that it is not you but he who is promising it to you, and you be as the knower of him. Imagine what you want him to do, and that he performs that act.

Suppose you have approached him for a certain work, thing or a favour, see that he agrees with you and tells you that he has granted you that favour or a certain thing which you could not ask him directly and see that he actually offers you that thing or he himself has come to tell you about the thing you desired, and so on.

THIRD METHOD

The third method requires the concentration of your mind on the fulfilment of the desire through him. Let us suppose that there is a quarrel or a mis-understanding between you and your intimate friend or your partner, and you want him to come over to you and apologise.

Concentrate your mind on his coming. Visualise that he is actually before you, and is asking you for an apo-

logy, in any form, that you desire, even though it may be below his dignity or below his status.

Do it at a fixed time, for some minutes daily for some days until your thought remains stand-still in the fulfilment of the desired form without the least doubt. By patience and perseverence of your determined mind, sooner or later your thought will remain stand-still in the desired form of the fulfilment of your desire, and he will surely come to you and apologise in the same manner, as you had visualised. Thus the stand-still form of your mind will come into reality or realization, i.e., your desire will surely be accomplished.

By the above method you can not only influence a person for the desired purpose but can also successfully treat any physical, mental or moral complaint.

FOR EXAMPLE:—

(i) Suppose a person is ill for a long time and all the hopes of his recovery are given up. Then concentrate your mind on the required form of his health.

(ii) Suppose he is in a coma. First let your mind assume the form of his opening his eyes and then speaking, asking something, sitting up in the bed, getting up from the bed, walking, and lastly attending his usual work.

All this should be done and seen in their actual form. If the process is carried out correctly, his condition will surely appear before you according to the concentrated form of your mind and you will be amazed to see the marvellous results of the concentration of the mind, the "Thought Force".

(iii) If you or anyone else has fever and you want to reduce it, then concentrate your mind on the desired form

of his reduced temperature or fever. See the mental thermometer showing the reduction of the fever to the desired form.

Carry on this process till the vision of your mental temperature appears quite clear and the actually reduced temperature will surely match with the temperature of your mental form.

In reality, when you or any one else gets sick or alright, these mental forms consciously or unconsciously result automatically, without which neither you nor any one else can get sick or alright, nor can any worldly phenomenon appear to you.

(iv) Suppose a person is mentally against you, or he has got some mental defect, then concentrate your mind on his thinking well about you, or on his mental improvement. His thoughts will surely turn favourable towards you or his mental defect will surely take a turn for the better according to your concentrated mental form.

(v) If he is immoral, then concentrate your mind for his good morals.

(vi) If you want money or any other worldly object, then desire intently to obtain it and concentrate your mind on the fulfilment of the desire through honest means, i.e. always think of it's arrival. See that the money is actually coming, and it is actually before you, and you have actually received it, etc.

If you are poor, it is your fault. If you are miserable, it is your fault, because, you have overlooked this law and have not used it properly or made proper use of it.

Try all the methods for your success at different times or at the same time. Do not leave the least doubt in your

mind that you have left out any method. Your mind should have full faith that it has used up all the methods required for your success, and success will undoubtedly be yours.

Remember, that your mind is the creative cause of all the worldly objects. It creates and constructs material objects for you, good or bad according to your thoughts, conscious or unconscious. If your thought is affirmative it will give you success and happiness, and vice versa. Therefore, let your mind think constructively and dwell with the good and the best at all times and your life will be like-wise.

Though the subject of concentration of the mind is not an easy one, but if you practice it regularly, the mental qualities and power will positively develop within you.

What ever I have mentioned here is based upon experimental facts and will surely be experienced by any person who keeps on practising regularly and systematically.

In an experimental fact, no other reference is required, Therefore, go on practising till you succeed. Failures may come your way, but do not be afraid or discouraged of failures, because, if you fear failures, you invite failures. In reality, the failures are the pillars of success and many pillars of failures will make your success strong and long lasting.

The success achieved through the above methods is invaluable and cannot be achieved under any circumstances, by any or even with all the worldly objects.

For such wonderful and marvellous achievements one has to pay proper value, as nothing can be had without paying it's proper value.

Therefore, on failure have courage. Do not despair. Proceed with patience and persistent action, backed by your determined mind, of reaching the goal under any circumstances. Sooner or later the clouds of disappointment will scatter, and the clear sun of achievement of your desired goal will shine before you, which will really amaze you.

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THIRD OBJECT SECRET.

(The Secret of relationship between the material objects and the mind.)

Do the material objects appear like the mind? If so, Why?

It is a realised fact of the Vedantic Philosophers (Gyanis), an experimental fact of the yogis, scientific fact of the scientists, psychological fact of the psychologists, an argumentative fact of the intellectuals that THE OBJECTS DO APPEAR AS THE MIND.

Apart from the above, the experience of every person on every occasion confirms the truth of the statement, that, "WHATEVER THE MIND, THE OBJECTS APPEAR LIKEWISE".

If the mind is happy, the objects also appear cheerful and nice, and if the mind is miserable, the objects also appear gloomy and miserable. A particular object which appears nice on a particular occasion to a particular person, owing to the happy state of his mind, the same object does not appear to be nice to the same person on a different occasion owing to the unhappy state of his mind. Similarly, a particular object which appeals to one person does not appeal to another person on that very occasion owing to the different states of their individual minds.

If the objects were not to appear as the mind, then the above mentioned phenomenon would not be expe-

rienced. This is clear from the experience of every individual that the objects do appear according to the disposition of the mind. Not only that, but the objects also get changed with the change in the attitude of the mind. A friend turns into a foe and a foe into a friend. Happiness turns into misery and vice versa.

The above experience clearly shows that the objects not only appear according to the mind, but are intrinsically the construction of the mind *themselves*, i.e., it is the mind itself which projects *itself* and appears as the objects.

If a question be now raised, that if the objects appear like the mind, then the objects should be considered as the shadows of the mind and not the mind itself, i.e., separate from it, then my reply to that querry is that although this interpretation is inferior in it's concept but even then the objects are in no way different from the mind as they exist neither before nor after the mind, i.e., neither before the creation nor after the destruction of thought, but only during the existence of the thought, the former being the *shadow* of the latter.

"It is the mind that appears as the objects."

This fact is clearly realised in 'Dhyanam', the seventh of the eight stages of 'Hath-Yoga. In Dhyanam, the mind is concentrated in any particular desired form at any time by a yogi and the objects appear to him, (the Yogi), and to others in the same form and manner as the Yogi desires. They can be changed to any form at any time on a simple change of the Yogi's mind at his desire. Unfortunately, this fact cannot be realised by every one since it is a very difficult practice. However, some of you might have seen a Psychic-demonstrator giving a demonstration of his Psychic powers. Whatever form of the objects the

mind of the psychic demonstrator assumes, it appears in the same form to all the spectators simultaneously and as real as any other object existing before the demonstration. In fact, the creation of these objects is merely the construction of the demonstrator's mind which is creating these objects in their particular forms. No *sooner* the demonstrator changes his mind's form, than the objects also get changed, and when his mind stops to assume their forms, the created objects also vanish with it.

It is not so that only the mentally created or the constructed objects have any similarity in existence, appearance and reality to those objects in which you have the knowledge of their real existence, (*some time before*) but in the case of these objects also, changes can be brought about in every respect, i.e., (1) reality to falsehood, (2) existence to non-existence, (3) Day to night and vice versa, (4) bitter to sweet and vice versa (5) abnoxious smell to an inert one or to the fragrance of roses, etc. In short, all the activities of the sense organs and their objective phenomenon, and even the heart beats, etc., can be changed with the changing of the mind. By such wonderful mental powers, the control of the mind on each and every part of the physical body and it's organs can be shown *simply* marvellously, *as* in a few seconds (1) the activities of the sense-organs can be controlled. (2) The symptoms of the disease can be created and later abolished. (3) Conditions of the different parts of the body can be altered. (4) Effect of the drugs can be destroyed or altered. (5) Even the rate of the heart-beat can be controlled. In short, the subject can be brought under the Psychic-Powers and disconnected from the outside world. The limbs can be paralysed and the same again converted into strong ones and again brought back to normal. One

can alter the sensations of taste and smell of quinine and ammonia respectively. The symptoms of the disease can be induced immediately and later removed. Similarly, the subject can be made to reply correctly to the various questions put to him while in the trance.

Such sort of psychic demonstration was given by me on 24-7-1949 at C. J. Hall Bombay and was published by most of the leading papers of Bombay and following are the actual wordings of one of the most leading papers of Bombay.

"Dr. Atalrai, claiming to control the organs of the body and cure their diseases through his Psychic Powers, gave an interesting demonstration of the various phenomenon of his Miraculous Psychic Powers at the C. J. Hall on 24th July 1949. Among the audience and the judges were the members of the medical profession. The subject was brought under by the Doctor's Psychic Powers and was disconnected from the outside world. The limbs were paralysed and the same again converted into strong ones and again brought back to normal. Rate of heart-beat was increased to 150 and brought back to normal. He controlled the sensation of taste and smell of quinine and ammonia respectively. He immediately induced symptoms of the disease and later removed them. Similarly the subject was made to reply correctly to the various questions put to her while in the trance. Verifications were invited from the members of the medical profession at each stage and unanimously confirmed. Dr. Atalrai claims Miraculous Psychic Powers and can connect with any object or departed soul." The whole demonstration ended after breath taking events lasting for 1 and a half hours.

The above phenomenon conclusively convinces you to the fact that even these worldly objects in which we have

the knowledge of reality of taste, smell, etc., get changed and appear according to the forms of the mind. Hence. they are nothing but the construction of the mind, because, had they any real or intrinsic sensation of their own, then they would not change according to the mental form.

All the above facts can be experienced by any one if one becomes the subject of the suggesting operator who perfectly knows the laws of suggestions, already explained above, in secret No. II. It is only then that the subject himself or herself can experience the above mentioned phenomenon according to the form of his or her own mind, created by the operator's suggestions in his or her own fully waking state. The subject can see day as night, hot sun as a cool shining *full poornima* (*MOON*), or stars twinkling in the sky during mid-day. Similarly, the subject can experience pitch dark night as mid-day where he or she can read or write as in bright day light. Not only that, but all the clocks and watches, may be in thousands, and in reality showing different timings, can be made to strike the same note and show exactly the same time to him or to her according to the mental form of the subject created by the suggestions of the operator.

In short, everything would appear to him or to her according to his or her own mental form created by the operator's suggestions. If all these waking objects were not the construction of the mind, then the above phenomenon would not be experienced. Therefore, it is undoubtedly an experienced fact that all these objects are the construction of the mind and are constructed simultaneously with the construction of the mind's form. In view of all these facts, no wise man will risk his reputation in not believing all the objects as the construction of the mind

and constructed simultaneously with the construction of the mind's form.

The impression of long existence, etc., experienced in the waking objects is merely an illusion and this illusion is also the construction of the mind and is constructed in them, (the objects), simultaneously with the objects of construction. Just as in a dream, all the objects, viz., horses, houses, mountains, rivers, etc., are constructed in a moment by the mind within the body but appear illusively as existing prior to birth, similar is the case of these waking objects which are neither separate from your thought nor existent before the existence of your thought. It is on account of this that the thought is called the MASTER, ASTRAL or SUPREME phenomenon, whereas, on the other hand the objects are called the SLAVE, GROSS or REFLECTIVE phenomenon respectively.

Apart from the above, this fact is now universally established by a majority of the intellectuals of the civilised nations that the material phenomenon exists neither before the creation of the thought nor after the disappearance of the thought but only during the existence of the thought and also appears exactly like the thought and in no way different from it.

All the above quoted examples and arguments leave no doubt in the belief, that, "the thought appears as the material or the worldly phenomenon". This law is named in Vedanta as 'DRISHTI — SRISHTI' — the most important subject of Vedanta Philosophy.

Following are the two meanings of 'DRISHTI—SRISHTI'.

(1) 'DRISHTI' means "AT THE EXISTENCE OF "THE THOUGHT". SRISHTI' means that "THE OBJECTS EXIST NEITHER BEFORE NOR AFTER."

(2) 'DRISHTI' means that "THE THOUGHT" ITSELF APPEARS AS 'SRISHTI' means THE "OBJECT."

The latter meaning is superior to the former, because, in the former, two things, viz., the thought and the object are centered. In the second, the same thought itself appears as the object. Therefore, only one thing is counted. For this reason, in Vedanta, the latter is considered superior.

Under this law, no object can exist or appear until the mind has not assumed the form of the same.

Dear readers, when your own mind beocmes more concentrated and is able to grasp the minute things properly, you yourself will automatically realise all the above facts which will not only astonish you but will really amaze you. Therefore, this subject, i.e., the mind itself appears as the objects, or that all these visible objects are the construction of the mind, needs no further arguments.

But, here it is important to note that, the visible creative cause of all the visible material objects is perceptibly experienced as the mind only and none else. Any other name may be given to this mind as 'MAYA' 'NATURE' 'PRAKRITI', etc., but it is none other than the mind itself.

If we overlook this visible mind, as the creative cause of these visible material objects, then the creative cause of these visible material objects will have to be considered as invisible or imaginary one, and this law is not applicable with any universal known fact and hence it is a futile argu-

ment and no intelligent individual will support it, because, an invisible thing is never visible and therefore is 'false', and consideration of the false-hood is unwise. Therefore, the visible mind is the real cause of these visible objects. For this reason, the objects do appear like the mind, being the shadow of the mind or the construction of the mind, or it is the mind itself which appears as the objects.

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The Fourth Secret of the Fulfilment of Desire

The four important questions under this topic are:—

(1) What is 'Desire'?

(2) What is it's fulfilment?

(3) How is the Desire fulfilled?

(4) Why is it fulfilled?

1. WHAT IS DESIRE?

Want of any kind is commonly known as 'The Desire'. That want may be for the aquisition of happiness or for the destruction of misery. In short, every form of the Antahakaran, 'Ant' means inside the body, 'Karan' means the creative cause of the knowledge whose form is called the mind. vriti, or 'Thought', is a sort of a desire in itself.

2. WHAT IS IT'S FULFILMENT?

When the realisation of a thought is effected, it is known as the 'FULFILMENT of DESIRE', and this realisation of the thought occurs only when the thought's object is achieved.

E.G. (a) Desire arises for a particular person and that person actually appears.

(b) Thought arises that the clock is about to strike and it actually does strike.

(c) Mind assumes the form of a particular object as if in possession and the object actually comes into possession soon.

THIS IS CALLED 'THE FULFILMENT OF DESIRE'?

How and why the desire is fulfilled are minute subjects and need full attention to understand them.

3. HOW IS THE DESIRE FULFILLED?

"When the existence of the "desire", i.e., The Thought', does not remain separate from the existence of it's knower, i.e., the knower's existence becomes the existence of the thought, that "desire" is fulfilled. In short, that particular thought comes into realisation, satisfactorily."

This is the real secret of the fulfilment of the desire which you might not have read or heard anywhere except in the VEDANTA, which is Vedanta's secret clue and cannot be easily and fully understood without it's proper study with rules and regulations.

'VEDANT' is composed of two words, viz., 'Ved' and 'Ant'. 'Ved' means to know and 'Ant' means the last or the final, i.e., "The Reality." The book which gives the knowledge of reality is called 'Vedanta'. That knowledge is described in upnishads. Therefore, upnishadas are called Vedanta. Although there are many upnishads but the following ten viz. (i) ISH (ii) KEN (iii) KATH (iv) PRASHNA (v) MUNDAK (vi) MANDUKYA (vii) ATREY (viii) TAITREY (ix) CHHANDOGYA (x) BRAHADARANYAKA are the most important and authoritative ones. These ten important upnishads are classified according to the Vedas to which they belong, as follows:—

(a) RIG-VEDA:— Atrey upnishad.

(b) YAJUR VEDA:— i. Shukla Yajurveda:— Ish and Brahadarnyaka

ii. Krishna Yajurvedas:— Taitrey and Kath.

(c) SAM VEDA:— Chhandogya and Ken.

(d) ATHAR-VEDA:— Prashna Mundak and Mandukya.

Occasionally, Shiveta-Shivatra and Kewal upnishads (*both belonging to Krishna Yajurveda*) are also to be taken as authoritative.

This law of the 'Fulfilment of Desire is universally applicable to every fulfilment of desire.

This inseparate existence of the thought from it's knower may be immediate or delayed. But, unless and until this occurs the desire does not get fulfilled. Further, the degree of the fulfilment of the desire is directly proportional to the degree of the inseparate existence of the desire, (Thought), from it's knower.

E. G.: Suppose you want to understand a particular subject or a thing. You can understand it only to that extent to which you are able to concentrate your mind on that particular subject or thing, i.e., your extent of understanding of that particular subject varies directly to the extent of the concentration or the fixation of your thought upon that particular subject or the thing. This proportion of the concentration of thought is in direct relationship to the proportion of it's inseparate existence from it's knower and the proportion of understanding is it's effect, i.e., the intensity of the concentration of the thought is directly proportional to the intensity of it's inseparate existence from it's knower.

Further, the form of the fulfilment of the desire depends upon the form whose existence becomes inseparate from it's knower.

E. G.: Your desire commences with the coming of your friend to you with a particular thing you wanted, and which you had asked him to bring. Before his actual

arrival other ideas crop up in your mind viz., whether he is coming with your required thing or empty handed or with a thing different from the one you wanted him to bring &c. Hence, only that idea comes into realisation satisfactorily whose existence becomes inseparate from it's knower owing to it's remaining in the same form in the past and the present.

I give you one more hint and that is, "whatever is seen, known or becomes perceptible it is due to it's inseparate existence from it's knower". Nothing can be seen, known or proved unless and until it's existence becomes inseparate from it's knower.

CONCLUSION

The knower itself is Pratyaksh, i.e., perceptible. It's name is Pratyaksh, it means Pratyaksh, it's quality is Pratyaksh, hence whatever is seen, known or said as Pratyaksh is only due to this perceptible knower.

The fulfilment of the desire is experienced only when there does not exist any convulsive activity of the mind i.e., the mind does not assume different forms, but remains in the same form for some time in the past and the present.

It is already explained in the first 'Thought Chapter' that it is a characteristic feature of the mind to change itself into countless number of forms, every moment. Most of these forms assumed by the mind do not remain the same in the past and the present. However, any one of these forms may remain the same for some time in the past and the present and this particular form of the mind remaining the same in the past and the present is said to be the standstill or the concentrated form before it's knower. In other words, for a time being it's existence does not remain separate from that of it's knower and

when that happens, that particular form of the mind (desire), is fulfilled, i.e., the thought comes into realisation, meaning the desired object is achieved.

"This is how the desire is fulfilled."

4. WHY THE DESIRE IS FULFILLED?

The desire is fulfilled, because this knower is not only the knower of the mind and it's constructed material and astral objects but also being the prover of their existence, prevails in them and is also their support. Hence no astral or material object i.e., the mind and it's construction are separate from or, unknown to this knower.

In view of the above reasoning, this knower is duly satisfied and fully fulfilled of all these material and astral objects and hence, is 'OMNIPOTENT' meaning 'PURANKAM'.

Just as on the inside and on the outside of the waves there is nothing but water and no wave is separate from water, hence water is said to be the intrinsic component of the waves, similarly, the knower being the support of the existence and the appearance of all the astral and material objects, is fully accomplished and prevalent in them and is intrinsically part and parcel of them.

Apart from all the above, the desire itself occurs for different objects or things, and nothing being proved separate from this knower, the knower is free from desire for all these material and astral objects, i.e., is 'OMNIPOTENT', 'PURANKAM'.

Now, if the question arises that if these apparent and known objects are the construction of the mind and the knower is their supporter and prover, then what about

those unknown, unseen, past, future, other minds, and their constructed or created objects, since the knower of the mind of a particular individual cannot be the knower, supporter and prover of all of them.

Then my reply to the above question is that by what means do you argue or imagine the existence of all the above? Surely your answer would be 'Through your mind'. And this answer of yours in itself proves that these unknown, unseen, past, future, other minds, and their created or constructed objects, are also the construction of your same mind which has constructed these objects of the present. Therefore, all the above said, unknown, unseen, past, future, and other minds, and their created objects, being the subject of argument of the same mind of your's, whose subject of perception are these present visible existing objects, the knower of your mind is also the knower, the supporter, and the prover of all those known and unknown, seen and unseen, past, present and future, and other minds, and their constructed objects, and hence is fully prevalent in all those objects also.

NOW COMING TO THE MAIN POINT

When the mind remains in the same form, in the past and the present, that form of the mind or thought is said to be concentrated or held before it's knower, the Purankam. At that time it claims to be 'Puran', or perfect also, like it's knower, before whom it is held.

Just as anything held before a hot or a cold thing also becomes hot or cold, similarly, when the mind is held before the knower, the purnakam, it, in order to be puran or perfect, also changes itself to the fulfilment of the desired form, meaning the actual realisation or achievement of the desired object.

E. G. "The clock is actually heard to strike or the object is actually seen in possession".

As the mind thinks, i.e., changes itself to the fulfilment of the desired form, so also the conditions get changed immediately accordingly and the phenomenon appears according to the form of the mind, i.e., the thought under any circumstances, i.e., that particular thought definitely comes into realisation, since the phenomenon is the shadow of the same thought. As soon as this thought comes into realisation, it is said that "The desire is fulfilled". For this reason, the 'Thought' is called the Supreme, Spiritual, Astral or Master phenomenon, while the objects are called Non-supreme, Material, Gross or Reflective phenomenon respectively. Just as the shadow is bound to appear like it's substance, similarly, the objects must also appear like the form of the mind.

This is the real secret of the fulfilment of the desire. And unless and until it is not so, no desire is fulfilled. Therefore, it is essential that one should not only never think but also should not even imagine any other cause for the fulfilment of the desire excepting the above one. This is the most secret clue of Vedanta, described in the chapter of the fulfilment of the desire.

The above fact is perceptibly experienced by Vedantic Philosophers who have fully realised this knower of the mind. (And this knower is called in Vedanta as 'SAKSHI').

This fact of the fulfilment of the desire is also realised by Hath-Yogi who has learnt to hold his mind before the knower and thereby fulfils his desire at any time he wishes. Not only that, but this fact can also come into realisation of any one who can make a full study of Vedantic Philosophy with rules and regulations by means

of which the study of Vedanta becomes an intense source of happiness and not otherwise.

This law of the 'FULFILMENT OF THE DESIRE' is applicable everywhere with cent per cent success. It applies satisfactorily to the recollections, the answering of the prayers, and to the achievements of the desired objects, etc. This is how the desire is fulfilled-reply to the fourth question.

Let me explain this subject in a little more detail.

As the mind becomes more and more concentrated, i.e., remains in one particular form for longer and longer time, that particular form of the mind becomes clearer and clearer. In other words, it gets nearer and nearer to it's knower. At this time the mind experiences a peculiar sort of pleasure through the reflection of it's self-bliss knower, reflected in that concentrated mind itself, which pleasure for the mind is a sort of a message of hope, and it immediately changes to the hopeful form as if it's desire is about to be fulfilled. This patricular hopeful form of the mind, being perfectly held before it's knower, who is the very fountain-head of the fulfilment of the desire, quickly changes into the form as if the mind has actually achieved the desired object. This form of the mind remains as clear as the Knower. "This is the end of suggestions, i.e., the fully acknowledged thought or the recognised form of the mind. It's existence at that tine does not remain separate from the existence of it's knower.

"This full acknowledgment of the thought may occur in a moment or little later on. As soon as this acknowledgment of thought occurs circumstances get changeed immediately accordingly and under any circumstances that thought comes into realisation, i.e., the desire becomes

fulfilled, in order that the mind may be satisfied, i.e., (Purnakam), like it's knower.

But this secret problem being very minute and abstract, it does not come into understanding easily. Therefore, illusively it is presumed that the desire is fulfilled through other means. But deep research has proved that it is not so. Whatever satisfactory results we get of the fulfilment of the desire, the main cause of all that is the concentration of the mind, in which the mind holds itself before it's knower. In the end it may be stated that it's existence does not remain separate from the existence of it's knower. The Poorankam.

ILLUSTRATIONS:—

(1) Take the case of recollections, in which the mind desires to recollect or remember the past experiences or incidences which are forgotten in the present. When the mind, leaving aside all it's activities tries to remain in that one particular form of rememberance of the previous realisation of that particular thing, in the past and the present, it is said to hold itself before it's knower, the 'Purankam', so that the mind also becomes the same, i.e., Puran, like it's knower, before whom it is held, and that thought immediately changes itself into the actual form of the previous realisation of that thing as if the actual realisation has occurred. This thought reaches it's point of culmination, i.e., it's existence does not remain separate from that of it's knower. Here the desire of recollection is satisfied i.e., the mind gets the knowledge of the previously contacted object.

(2) Now let us consider the case of prayers. How is the prayer answered?

In the phenomenon of prayer, if you keep a careful watch, you will come to the conclusion that when you start the prayer with any name or any form, your mind leaves aside all the outward activities and tries to remain in that one particular form of the prayer's object only. At first, the mind feels complacent and at ease as if it's burden has lessened. This is due to the mind not trying to change itself into different forms of outward objects, other than that of the prayer's, and tries to remain more and more in that particular form of the prayer's object. So long as the mind tries to remain more and more in the same form of the prayer's object, it feels more and more at ease and complacent. By and by when the prayer's form remains the same in the past and the present, it is held, or it stands-still before it's Knower, the self-bliss, and that Knower is clearly reflected in that stand-still mind. At this stage the mind experiences a wonderful sensation of pleasure, a real message of hope, as if the prayer is about to be answered. At this stage, the mind immediately assumes the form of the fulfilment of the desire. owing to it's being held before it's knower, the fountain-head of the fulfilment of desire. This form of the mind, i.e. 'THE VISION', remains as clear as the self-bliss Knower. Such thought is considered as having reached an end, or fully acknowledged with a certainty of it's coming into actual realisation, and surely that happens. It is in this way that the prayers are answered. Unless and until the mind has not assumed the form of the fulfilment of the desire, by holding itself before it's knower, the source of the fulfilment of the desire, no prayer is answered. But as the fulfilment of the desired form of the mind results from keeping the mind in the form of the prayer, it is illusively understood that the object is fulfilled, or that the prayer

is answered by the prayer's object only. However, deep thinking has rejected this theory and the following conclusion has been reached. If the mind is rebellious towards an object, other than the knower, it may assume any form, which in the view of the others may be considered as the highest worldly object, but is other than the knower, then the result of the prayer remains unfulfilled.

In the prayer, when the mind remains in the same form for a longer time, i.e., it holds itself before it's knower for a longer time, it experiences intense pleasure. Due to this intense pleasure the mind forgets it's boundaries and becomes merged into the pleasures, i.e., it very frequently assumes the form of it's own knower's reflection. It is due to this that every pore of the gross body, in which the mind is concentrated, buldges out with pleasure. At this stage, there is no connection of the mind, or of any other sense organs, with any worldly objects. Eyes, etc., remain closed and disconnected from the outside objects. After this stage, on opening the eyes, the sense organs come in contact with the outside objects and these also appear to be happy due to the happiness of the mind inside. (When the mind, on holding itself before it's knower, experiences such intense pleasure, that it makes the gross body and all the out-worldly objects so blissful, how blissful must the knower be?). When the mind holds itself more and more before the knower it experiences such intense pleasure that it entirely leaves the form of the prayer and assumes the only form of the happy reflection of it's knower, and while mixing further with this reflection, the mind forgets itself also. Just as the reflection of the knower's existence is inseparate from it's knower, similarly, at this stage the mind's existence also remains entirely inseparate from the knower.

We get positive results from the prayer only when the mind becomes inseparate from it's knower. At that time, all the names, all the forms and their constructive cause, the "mind", remains inseparate from the knower. In other words, all of them end in the knower, who is and was the main support of their existence at the time of their appearance and proves the end of their non-existence also. Therefore, "One" and the "Same" is the ADHISHTAN, i.e., in which all the false objects having names and forms end. Also the same remain their support at the time of their existence & appearance.

When the mind starts with any name or form, it goes on changing itself into countless number of names and forms. But, when it reaches the knower, not only do the different names and forms end, but also there remains no sign of the existence of the mind either. Here, even the mind itself ends. This indicates that the knower is the end of all. Beyond this knower there is nothing. All the names, forms, and their creative cause, the "mind", i.e., all the material and astral objects are unreal and in reality are illusively seen in the knower. This knower exists before their creation, during their existence and also after their destruction.

From the above experimental argument, it is conclu sively proved, that the prayer is answered only when the mind leaves aside all the activities of assuming the outward forms and remains concentrated before it's knower, which is Puran, the very source of fulfilment of desire. Therefore the Knower is the real answer to our prayers and none else.

Here the inseparate existence of the mind from it's knower does not mean that the mind becomes one with

the Knower, but like the snake which appears in the rope, it's existence does not remain separate from the rope, but at the same time it does not mean that the snake becomes one with the rope, because, if the existence of the snake were to remain separate from the rope, the snake would not appear, because it would not get it's actual existence in reality. It only appears when it's existence does not remain separate from the rope. Similar is the case with the inseparate existence of the mind from it's Knower.

In short, you may start your prayer with any name or any form. All these names and forms first become inseparate from the mind and the mind's existence itself becomes inseparate from it's knower through concentration or holding itself before it's knower. In the end all reach the knower or end in the knower wherefrom all the prayers are answered and every desire is fulfilled. Therefore, the prayer may be performed in any name or any form but in the end they are all one and the same.

Now the question arises as to why the objects become inseparate from the mind and the mind from it's Knower, i.e., why their creation, existence and destruction lies in the knower. The answer to that is in reality the objects which are the reflection of the mind can in no way maintain their existence separate from the mind. Similarly the mind also can in no way maintain it's existence separate from it's knower. Just as the waves are innumerable, and their forms varied, but in fact inseparate from it's water component, and only outwardly they are called by a different name of waves, owing to their air content etc. similarly owing to the desire of the object other than the knower, it is called the mind, otherwise in reality the mind has it's inseparate existence from the knower which is it's origin.

For this reason the Vedanta has described mind's two 'Swaroops', or forms, viz., 'A REAL' (THE KNOWER), and "UNREAL" (THE MIND).

This real knower exists throughout, same as the knower, before the creation of the mind and it's objects, during their existence, and even after their destruction, like the water which exists as water before the creation, during the existence, and even after the destruction of the waves.

Now we come to the "ACHIEVEMENT OF THE DESIRED OBJECTS".

When a desire for any particular thing arises in the mind, it, (the mind), goes on changing all the time into countless number of forms, which are different from each other. For the purpose of achieving the desired object, such a mind is called a rebellious mind. When any of these forms remains the same in the past and the present, that particular form or thought is called a concentrated one, i.e., held before it's knower, "The Purankam". Such a form turns itself into the fulfilment of the desired object, as if the actual realization has occured, and surely, that thought actually comes into realization.

All these above facts show, that the knower of the mind is Purankam, the real source of the fulfilment of the desire and none else. Because, otherwise, the desire of the mind would not be fulfilled on it's concentration before it's knower. That is why the desire is fulfilled. This is the reply to the fourth question.

ATAL

OM

SHANTI SHANTI SHANTI

Fifth Secret of Happiness.

(1) Why does the desire for any worldly object arise?

(2) Is the happiness located within the object, or is it that the object itself is a happy one? Or, is the 'Desire', (The Mind), itself a happy thing?

(3) Why is the happiness experienced on the achievement of the worldly objects?

(4) What is happiness?

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(1) WHY DOES THE DESIRE FOR ANY WORLDLY OBJECT ARISE?

When the mind forgets it's own inseparate existence from it's knower, which is called the mind's 'Vimukta', i.e., puzzleness from it's knower, the mind feels or becomes uneasy and due to this it desires, i.e., changes into various forms of different objects, (other than the knower), every now and then, in order to be at ease and happy in their achievement. And that is why the desire arises.

This is in reply to question one.

(2) (I) IS THE HAPPINESS LOCATED WITHIN THE OBJECTS? OR (II) IS IT THAT THE OBJECT ITSELF IS A HAPPY ONE? (III) IS THE 'DESIRE' (THE MIND), ITSELF A HAPPY THING

Reply to (i) and (ii) is, that neither the objects themselves are happy, nor is the happiness located within them, because, if it were so then:—

(a). Every object should be the cause of happiness to every one, and not that the same object should be the cause of happiness to one person and the cause of misery to another person at a particular time, and vice versa. Or the same object should not be the cause of happiness to one person at one time and the cause of misery to the same person at another time.

(b). If the object itself was a happy one, or if the happiness was located within the object itself, then the happiness should be experienced at all times the object remains in possession. But this does not happen, because, the happiness experienced by an individual on the arrival of a dear and near one, does not remain the same at all times inspite of the fact that, that person is near him all the time thereafter.

(c). If a person were fully satisfied, (happy), with any particular object, then the desire for another object should not arise. Because, the desire arises only for the acquisition of happiness, and that happy object, the source of his happiness is already in his possession, but if however a desire for another object should arise then the previously possessed object, should continue to be the cause of his happiness and his desire should be satisfied with that particular object already in his possession.

E.G. A person, who at a particular time is fully satisfied with a particular song, should not desire for another one, nor for any deviation in the form of desired touch, charming scene, delicious food, drink or pleasant fragrance etc. And if however such a desire should arise, then it should be satisfied with the already achieved object. But this does not happen. Hence it means that he does not derive pleasure from the first achieved happy object, i.e. that particular song. Dis-satisfaction of the above indicates, that

any object becomes the cause of happiness only so long as the desire for that particular object persists, and a desire for another object does not arise. No sooner does the desire for another object arise, then the already possessed, so called happy object, neither gives any further happiness, nor it serves any purpose for the fulfilment of another arisen desire satisfactorily. Not only that, but even on certain occasions it is observed, that when the desire for another object arises, if any argument is extended in favour of the already possessed so called happy object, which only a short while ago was the cause of extreme happiness, he gets irritable and excited, and now on the contrary this already possessed object becomes the cause of misery to him. Again:—

(d). There are five sense organs, Viz., the ear, the skin, the tongue, the eyes and the nose and correspondingly there are five objective phenomenon corresponding to these, viz., those of hearing, touching, tasting, seeing and smelling, which in turn correspond to the five different types of objects, viz., sound, touch, taste, sight, and smell. If the happiness was located within the objects, then the five different objects, corresponding to the five different phenomenon of the five sense organs will also cause five different sorts of happiness to be experienced through them, but it is not so. The happiness experienced through any one of them is intrinsically and basically the same, only there being variation in the intensity of the happiness experienced. (I will dilate upon this later.)

(e) If the happiness was located within the objects, then the intensity of happiness, on the achievement of different objects, or the same object at different times,

either to the same person or to a different person should not vary. But it does.

(f) If the worldly objects were the cause of happiness, then the most intelligent persons, who have all the desires of the worldly objects fulfilled, should not desire to retire from them in the pursuit of another real source of happiness.

(g) The most learned persons, for the purpose of acquiring happiness, should not desire to remain in silence, seclusion or serenity, (Shanti) where exists no worldly objects at all.

(h) Every person, leaving aside all the worldly objects, should not desire sleep, where there is non-existence of the worldly objects. And, if at the time of his feeling sleepy, any argument is extended in favour of any worldly object, even though it may be hard to achieve normally, he gets irritated and desires to be left alone to sleep.

(i) If the happiness was within the objects, then the holy persons should not desire for the state of Samadhi, in which there is neither the experience of any worldly objects nor the knowledge of their non-existence.

(j) Besides, it is observed, that the happiness is experienced on the achievement of the desired object only. The object may be a very costly one, or that it may be very difficult to get, but if the said object is not desirable, it does not become the cause of any happiness at all. On the other hand, the object may be a very simple one, and of an insignificant value, yet if it is desirable at that particular time, it surely becomes the cause of happiness on it's achievement.

(k) Apart from the above, the intensity of happiness depends upon the degree of the concentration of the mind, which in turn depends upon the intensity of the desire. Thus, greater the intensity of the desire, the greater the concentration of the mind, and greater the happiness experienced on it's achievement and vice versa.

Reply to:—

(iii) Similarly, the mind itself is also not a happy thing, because, it remains restless all the time, which indicates it's uneasiness, unhappiness, and misery.

All the above arguments go to prove that neither the happiness is located within the objects, nor are the objects themselves happy and nor is the mind itself happy. This is in reply to question 2.

(3) WHY THE HAPPINESS IS EXPERIENCED ON THE ACHIEVEMENT OF THE WORLDLY OBJECTS?

It is already explained above that when the mind forgets it's inseparable existence from it's knower, which is called the Mind's 'VIMUKHTA', (i.e., puzzleness from it's Knower), it, (the mind), changes, i.e., assumes the various forms other than that of the Knower. This is called the mind's desire. As a result, it feels unhappy and uneasy.

So long as the mind has not forgotten it's own existence, which is inseparate from the Knower, it has no form other than that of the Knower, and therefore has no knowledge, (form), of miery, etc.

As more and more often the mind changes into various forms, other than that of the Knower, in order to achieve the desired object, for the purpose of acquiring happiness, more and more misery it experiences.

When the desired object is achieved, the mind, for a moment, remains in the past and the present in the same form of the desired object. Although, this form of the mind is other than that of the Knower, but being the same in the past and the present, such a condition is called the stand-still form of the mind, (i.e., remains concentrated or is held before it's Knower). At that moment, the reflection of the self-Bliss Knower reflects in that concentrated mind, and owing to this the mind feels a sort of happy sensation and side by side with the form of the desired object, the mind also assumes the form of the reflection of this self-bliss Knower and experiences happiness. That is why the happiness is experienced at the time of the achievement of the desired worldly object. This is in reply to question No. 3.

If on the achievement of the desired object, the mind does not assume the form of the reflection of the self-Bliss Knower, owing to some or the other reason, the happiness also is not experienced.

E.G. You have requested a friend of yours, from whom you wish to ask a favour privately, to see you, and you are sure that he will comply with your request, but, being a very busy man, with great difficulty he agrees to come to your place at a particular time for a short while only. As soon as that appointed hour approaches nearer and nearer, your mind becomes more and more anxious to see him at your place, and it is certain that you will be very happy when you see him at your place. At last that appointed time comes and your friend enters your room where you are anxiously thinking about his arrival. Suddenly at that very instant some other person comes there who is rather of a different nature. Moreover

neither can you ask him to go out nor can you have any talk with your friend in his presence. The arrival of your friend, and his presence before you, would surely have been the cause of your happiness, had not this another man intervened, because, then your mind would have remained in the same form of your friend in the past and the present, so that the Knower's reflection would have clearly reflected in that concentrated mind and the mind would have assumed the form of the same, (the reflection), and experienced happiness. But, your mind at that instant, having changed into another man's form, who was unwanted at that time, did not remain in the same form of your friend in the past and the present, hence, neither was the Knower's reflection reflected in your mind, nor did the mind assume the form of the same, and nor did it experience any happiness at the time of the achievement of the desired object, viz., your wanted friend.

The non-experience of happiness on this occasion leads to the definite conclusion, that, on the achievement of the desired object, the happiness is experienced only when the mind assumes the form of the Knower's reflection and not otherwise, and the mind assumes the form of the Knower's reflection only when there is no obstruction to it, (the mind), and it remains in the same form of the desired object in the past and the present.

In such a stand-still mind, the Knower's reflection reflects clearly, and the mind, coming in contact with the reflection, assumes the form of the same.

If, at the time of the achievement of the desired object, the mind does not assume the form of the reflection of the Self-Bliss Knower, along with that of the desired object, the happiness is also not experienced. Because, it

is a peculiar characteristic of the mind that it remains all the time in one or the other form, and when the mind assumes the form of a table or a chair etc., which is other than that of the Knower's reflection then at that time also or at all times the happiness should also be experienced. But this never happens. Therefore, the mind definitely assumes the form of the Knower's reflection, at the time of experiencing happiness, on the achievement of the desired object. Besides, experiencing happiness is a perceptible phenomenon, and in a case of perceptible knowledge of any kind, the mind's connection with the object of the perceptible knowledge is absolutely essential and when the mind comes in contact with any such object, under all circumstances it assumes the form of the same.

Therefore, at the time of experiencing happiness, the mind's connection with the Knower's blissful reflection. and it's assumption of the form of the same is not disagreeable.

Therefore, the happiness which is experienced on the achievement of the desired object is of the Knower's reflection and of nothing else.

This is in reply to the fourth question.

Apart from the above, the happiness is experienced only when the mind is concentrated. This concentrated condition of the mind is held before the Knower, which is other than the inanimate, because, otherwise the mind's concentration will not be proved, since the mind itself is inanimate.

Again, when the happiness is experienced at the time of the achievement of the desired object, the following three things are invariably present.

1. The desired object.
2. The mind in the form of the desired object.
3. The Knower.

Deep consideration has proved that the happiness is neither located within the objects, nor within the mind, and neither are the objects themselves happy. Hence, there remains only the third alternative and that is the knower. The Law of Morality forces us to believe and to accept the remaining third, i.e., the Knower, as the Self-Bliss one.

Therefore, it is the happiness of the knower's reflection which is experienced on the achievement of the desired object. Actually the mind assumes the form of the reflection, along with that of the desired object, on the achievement of the desired object, but as the mind has assumed the bilssful reflection form, on the achievement of the desired object, it is illusively thought that the happiness is within the object itself. For this reason, mind goes on desiring for these worldly objects in order to acquire happiness. But deep thinking and sufficient arguments on this subject have proved that the objects appear happy due to the happy state of the mind and the mind appears happy due to the reflection of the Knower. Therefore, whenever the happiness is experienced in the objects, it is due to the HAPPY REFLECTION OF THE SELF-BLISS KNOWER.

At a particular time, owing to the perfect standstillness of the mind in the one and the only form of the object for a long time, the mind assumes clearer and clearer form of the Knower's reflection and remains longer and longer in the same form and thus experiences more and more happiness. Occassionally, due to the intense happiness experienced, the mind entirely leaves the desired ob-

ject's form and remains only in the happy reflection form and blends with it in such a way that it even forgets itself, i.e., it's own identification and even it's existence). Again, when the mind reverts back into existence, it gives it's own testimony, that it was so deeply drowned in pleasure, (i.e., the happy reflection), that not only it did not know about the desired object but also did not even know where it was.

Again, in 'SAVIKALP SAMADHI', where the mind remains entirely concentrated, only in the Knower's form, (as the mind itself is also the Knower, though some what inferior, not real, and which real Knower it becomes in NIRVIKALP SAMADHI, and this is explained later on, there the mind does not experience the least misery but only happiness in it's full conscious condition, owing to the reflection of it's Knower, reflecting very clearly in that mind.

Now the question arises as to how can it be said that the happiness, which is experienced on the achievement of the desired object, is that of the reflection of the mind's Knower. My reply to this is that the happiness, which is experienced by RAJ YOGIS, (This RAJ YOGI will be explained later on), in SAVIKALP SAMADHI, where there is no existence of the worldly objects at all, being the same as that experienced on the achievement of the desired object, therefore it is undoubtedly concluded that it is the happiness of the reflection of the mind's Knower. Not only that, but this RAJ YOGI is in a position to immediately change his mind's form from that of the worldly objects to that of the SAVIKALP SAMADHI and bring it back again

to the worldly objects form, even at a time when he experiences happiness through the achievement of the desired objects. On comparison it is seen that both the kinds of happiness are exactly the same without the least difference. There is only the difference of degree in the intensity of happiness and the cause of that intensity is already explained in the reply of second question part 'K' of this secret.

Any one and every one can confirm this by his own efforts described for SAVIKALP SAMADHI and not simply by asking questions and exhibiting empty desires. As a rule, the person who wishes to become something, or to know something but never tries his mettle or efforts, is the person bound to see all his plans come to failure and his hopes end in defeat. But the person who persistently and patiently tries his mettle and acts with his determined mind, when that mind reaches the concentrated state, which state will definately come for him, he is sure to succeed.

Regarding your querry, that at the time of the achievement of the desired objects, why do we say that the happiness is that of the Knower's reflection and not of the Knower. My reply is, (1) the happiness of the Knower's reflection is changeable, destructible and subject to higher and lower degrees of intensity, whereas the Knower itself is unchangable, indestructible and not subject to variation in the degree of intensity. Both are perceptibly known or experienced facts of the GYAN YOGIS, in different stages of Samadhi, Viz., SAVIKALP SAMADHI AND NIRVIKALP SAMADHI, respectively.

In reality, in NIRVIKALP SAMADHI, the mind, which experiences happiness, becomes one with the Self-Bliss Knower, having no separate existence of it's own Hence the querry of the Knower's happiness does not arise at all. Therefore, the happiness of the Knower's reflection experienced in Savikalp Samadhi, being the same as that experienced on the achievement of the desired object, it is concluded that the happiness experienced is that of the Knower's reflection.

The fact is that at the time of the achievement of the desired object, the happiness is only then experienced when the object becomes one with the mind like it's shadow, and the mind in turn becomes one with the reflection of it's Knower, and assumes the form of the same, and has it's inseparate existence from the Knower like the Knower's reflection. Therefore it is the Knower, the Real, the Self-Bliss, which is the very fountain-head of actual happiness and none else. And when this secret becomes known to the mind, it's habit of desiring objects, other than the Knower, for the purpose of acquiring happiness completely breaks down. In short, it's puzzleness vanishes for ever and it never forgets it's own inseparate existence from the Knower.

Now here the question arises, (1) Why is it that the mind does not assume the reflection's form all the time even though it is never beyond the Knower at any time, and (2) at the time of the achievement of the desired object, why is it that the mind assumes the form of the Knower's reflection and not that of the Knower.

Reply to the first question is that there is no doubt that the mind is never beyond the Knower at any time

and the reflection of the Knower reflects all the time in the mind, but the mind being subject to changes into different forms every moment, it is not in an stand-still condition, hence the reflection does not reflect clearly in that rebellious mind and is thus overlooked by the mind. As a result of this the mind does not come in contact with the reflection and does not assume the form of the reflection at all times.

On the achievement of the desired object, the mind remains in the same desired object's form for some time in the past and the present, i.e., it remains stand-still. Hence the reflection of the Self-Bliss Knower reflects clearly in that stand-still mind and this stand-still mind coming in contact with the reflection assumes the form of the same.

Now as regards the reply to question number two, from gross point of view it is seen, that when the mind gets puzzled it cannot assume any form clearly, even though it remains in existence as the mind. Here the mind entirely forgets it's real inseparate existence from it's Knower and this in fact is the real puzzlness of the mind, which is worse than any other puzzleness. Under the circumstances how can the mind assume the form of it's Knower even though it remains before it's Knower, which is the sole support of the mind, like the water of the waves. This puzzlness of the mind is, that it forgets it's own inner self, the Real Bliss, due to which real Self Bliss, the others i.e., the worldly objects, also become blissful. Hence, for the purpose of acquiring hapiness, it wanders after it's own shadow, i.e., the worldly objects, or the objects of the senses, which in reality appear to be happy or cause happiness only through a happy mind.

Unless and until this puzzleness of the mind is not completely and entirely abolished it can neither enjoy the eternal bliss nor will it's wandering tendency i.e., the miserable condition, end. This puzzleness of the mind is abolished by two means.

1. HATHA YOGA
2. RAJ YOGA (GYAN YOGA)

(1) *HATHA YOGA*

"HATH" means by force & "YOGA" means to control the mind's activity of assuming the forms uncontrollably or automatically.

(2) *RAJ YOGA OR (GYAN YOGA)*

"GYAN" means the knowledge of the Real Reality, the one's ownself, which is also one and the same and an actual soul of all the worldly objects and "YOGA" means to fix or to keep or to merge to keep or to merge the mind into that one Reality.

In HATH YOGA, the illusive reality of the worldly objects persists in the mind as it is, only for a short while till the mind remains in that particular state (SAMADHI), The effect or the result of the puzzleness of the mind, which is it's activity of uncontrollably assuming the forms of the worldly objects, is merely controlled by forcibly controlling the activity of the prana, since the prana and the mind have direct and close relationship with each other. Hence on controlling the activity of the one the activity of the other is automatically controlled, but the real puzzleness of the mind as to what it actually is and as to what these worldly objects actually are does not vanish.

By constant practice of controlling and preventing the mind from assuming the forms of the worldly objects, the rising or the active emotions, which cause the mind to assume the form of the worldly objects or which are the driving force of the mind to change quickly into various forms of the worldly objects, are prevented, whereas the passive or the non-violent emotions are created, whereby the mind remains only in the form of 'Nothingness" in it's fully conscious state, but not like in the deep sleep state, where the mind is deeply absorbed in the SLEEP form: In this state the mind being fully concentrated in one and the only form of nothingness, before it's Knower, no rising emotions of the worldly objects exist, which may become the cause of breaking up of this form of nothingness of the mind quickly, hence, the reflection of the Knower reflects clearly in that concentrated mind. First the mind assumes the clear form of that reflection and then of the Knower in the past and the present.

This state of the mind of remaining only in the form of the Knower, in the past and the present is known as the mind's "SAVIKALP SAMADHI". In this samadhi, the mind remains fully and perfectly concentrated in the Knower's form and this is the end of the mind and it's concentrated condition. In short, the mind's existence does not remain as the mind thereafter i.e., beyond this stage. I shall explain this in more detail later on.

In this concentrated condition of the mind the reflection of the self-bliss Knower reflects very clearly and hence the mind experiences intense happiness owing to remaining only in the form of the happy reflection, which

happiness is called 'RASASAVAD'. In this Savikalp Samadhi stage the puzzleness of the mind i.e. the forgetfulness of it's inseparable existence from it's Knowers also does not exist for the time being i.e. till the mind remains in this particular state. But the form of the Knower which the mind has assumed in this state is unknown to the mind itself in quality that 'This Knower is it's real artrue self of it's own in which all the objects are illusively seen. Therefore, after this stage the mind of Hath Yogi again gets puzzled and considers the worldly objects as real and wanders after them for the purpose of acquiring happiness, the creative cause of which (the worldly) objects, is the mind itself and the worldly objects appear happy due to the happy mind. Therefore the mind of HATH YOGI again experiences misery (i.e. the want of worldly objects) after this state.

In this SAVIKALP SAMADHI, the form of the Knower, which the mind has assumed, remains exactly like the Knower and with the Knower's egotism; the difference only existing as artificial and real. In other words, the artificial changes to the "Unknower", while the real remains as the Knower, which is unchangable and authentic.

Whn the mind maintains this Knower's form for a long time, it becomes one with the real Knower, being really inseparate from the real Knower, and it's artificiality ceases. This state of the mind is known as NIRVIKALP SAMADHI and will be explained later on.

The practitioner of Hath Yoga is called HATH YOGI.

(2) *GYAN OR RAJ YOGA*

In Gyan or Raj Yoga, the mind's illusive Knowledge of the reality in the worldly objects, and their separate

existence from the Knower breaks down by constant thinking and realisation of the Knower respectively. Because, all the worldly objects are merely the shadow of the mind owing to their appearance as the mind and the mind's existence is in no way separate from it's knower like the water is inseparate from the waves.

Just as a person, who has a long standing illusion of a devil in a tree, and fears to go near it, on receiving suggestions from a good person, that 'It is not a devil', keeps faith in him, and thinking in the unreality of the devil proceeds forcibly with his full efforts, backed by the desire to know the reality. and on reaching the tree and gaining the knowledge of the tree, the actual existing object there, which had appeared to him as the devil and was the support of the devil, or to say the real soul of the devil, the cent percent surity of the unreality of the devil comes into his realisation, similarly, a person, who has a long-standing illusion of reality in these worldly objects, if by any chance, through his good-luck, he comes across another person who has realised the unreality of these worldly objects, and he suggests to him about the unreality of those worldly objects and the reality of the Knower, which is called 'VIDHI' and if he, the first person, pins his full faith, i.e., Vishwas, in him, (the second person), and wishes or desires to know the Reality, and then forcibly, i.e., by Hath, proceeds with patience and perseverence with his full efforts as per rules and regulations as explained to him by the second person, the realizer, i.e., goes on thinking accordingly, then the fact of the unreality of these worldly objects and the reality of the actual soul of these objects which is their real knower and which is in

existence in all th worldly objects same as the knower, under each and every circumstances comes into his realization. In other words, the actual knowledge of the Knower, the Real Reality results, and the unreality of these worldly objects, which had falsely appeared inthe Knower, is perceptibly expeienced, because, now no false object can any more maintain it's reality, or the real existence after the knowledge of the thing in which it falsely appeared, like the snake in a rope. When this knowledge of the Knower or the mind's assumption of the form of the Knower remains the same in the past and the present as the Knower everywhere, it is known as SAMADHI, and since it remains separate, i. e. not one with the Knower it is therefore called SAVIKAIP SAMADHI.

This state of the mind is not forcibly brought about as in the case of Hath Yoga but through real knowledge of the Reality, the perfect soul of the worldly objects, and therefore is known as GYAN YOGA.

The realizer of this Real Reality by this Gyan Yoga is crowned as GYAN YOGI, the highest soul, the 'BRAHMVETA', i.e., the Realizer of the prevailing REALITY.

Just as in the case of a mirage, after the knowledge of the mirage, the mind may outwardly or directly assume the form of water but inwardly or indirectly the firm form of the mind remains as a mirage. Similarly the mind of this Raj Yogi always remains free from the illusion of the reality in these worldly objects either with or without any connection with them. Owing to this, his mind all the time maintains, in the past and the present the same

original form of the objects, the Real Reality in these objects, their actual soul, their knower, even though it is connected with the worldly objects, and this Knower of the worldly objects is proved to be the Knower of the mind, i.e., the Raj Yogi's own true self.

When a form of the mind remains the same in the past and the present, but without any connetion with the object, it is called DHYANAM. Such a fully concentrated form of the mind, (the thought), comes into realization immediately and this is called SANKALP SIDHI, the most wonderful and marvellous achievement of Dhyanam. With this Sindhi, the yogi can do or bring about any change in every respect in any worldly object. "Most of the Hath Yogis are generally fallen in this Sidhi," and cannot progress any further.

Following is the difference between Dhyanam and Samadhi. Although in both the states the form of the mind remains the same in the past and the present, but in Dhyanam the mind's form is without any connection with it's object. This faculty of the mind to assume the same form in the past and the present, without any connection with it's object is called "Dhyanam", and the object, whose form the mind has assumed is called "Dhye", which means the object of Dhyanam. In short, the mind's continuous assumption of the form of any thing or object, without it's connection is called Dhyanam, and the object or the thing whose form the mind has assumed is called "Dhyee".

On the other hand, in Samadhi, the form of the mind remains the same in the past and the present as in Dhyanam but instead of in the worldly objects it remains

in the unworldly one "The Knower", "The Real Reality', and also has connection with the Knower. Therefore this form of the mind assumed in Samadhi is called "GYANAM", or "the actual realization", and the object of this actual realization, the Knower, is called "GEYA". In short, the mind's continuous assumption of the Knower's form with the Knower's connection is called "SAMADHI".

Although on the actual achievement of the worldly object the form of the mind remains the same in the past and the present as that of the worldly object, and the connection of the mind is also with it, and the actual realization is also the same, but that form of the mind is formed by it's connection with the illusive form of the object and not with it's real soul. Therefore, the mind's above form is illusive and the realisation is also illusive, hence it cannot be called "Samadhi".

On the other hand, the Raj Yogi's mind overlooks this directly occurring form of the worldly objects, considering them as unreal, and which is proved by his own experience and hence indirectly assumes their actual form, by means of which the worldly object's existence and appearance is proved, the Knower of these worldly objects, the Self of Raj Yogi, the Real Reality, unchangeable, the Knower, as in Samadhi. Hence it is said of the Raj Yogi, that wherever his mind goes, or what ever the form his mind assumes, there in he gets Samadhi, i.e. his mind remains in the same one and the only form of the Knower, even though out-worldly it appears to be that of the worldly objects. This state of the mind is known as "Shok Nash". "Shok" means fear, and "Nash" means without,

i.e., fearless, because, fear exists only when there is more than one entity and here all and everything appears as one, "The Knower", which is his own self and none else. Thereafter the Yogi's mind realises it's inseparate existence from the Knower, and this state of the mind is known as "Atti-Harsh Appara", i.e., the highest state of happiness without a boundary or an end. Hence, in short, the following is the full meaning of "Shok-Nash Atti-Harsh Appara", "The entire destruction of misery and the acquisition of perfect bliss" respectively, and there after there exists no further desire of the mind what so ever to gain anything in this world. The mind's puzzleness vanishes for ever, which is called the mind's "Mukti" or "Mokhsh".

Therefore Raj Yoga is superior to Hath Yoga, because, the Hath-Yogi's mind, after the Samadhi, again gets perplexed, but the Raj Yogi's mind does not get perplexed.

Further, Hath Yogi can also easily become a Raj Yogi provided he does not fall into Sidhis, because, the Sidhis make his mind more perplexed in considering the realities of these worldly objects.

A careful perusal of the above convinces us to the following definite doubtless facts.

(1) The Knower of the mind is in existence before the creation, during the existence and after the destruction of all these worldly objects, while on the other hand the non-existence of the Knower can never be proved at any time, viz., in the past, the present and the future. On the otherhand the existence or the non-existence of all these

three times viz. the past the present and the future, along with the objects existing therein is proved by this Knower. If any person, who believes in the non-existence of this "Knower", is asked, 'Have you experienced the non-existence of the Knower', and if he replis in the affiirmative, then he is wrong because the experiencer is the Knower himself, and, if on the other hand, he says in the negative, it means that the non-existence of the Knower does not occur. Therefore, this Knower being existent in all the three times, viz., the past, the present and the future is "TRUE". [omnipresent]

(2) Being the Knower of all the worldly objects, in other words, all the wolrdly objects being known by this Knower, this Knower, does not need any other help for his own knowledge, and is therefore self knowledge, means, CHIT" (omniscient).

(3) Whenever and wherever the happiness is experienced, it is through the reflection of this Knower, and this is already explained with facts and figures. Hence for this reason the Knower is the "SELF-BLISS" means "ANAND".

(4) Being the supporter of all the worldly objects, it is "OMNIPOTENT".

(5) The satisfaction or the fulfilment of all the desires is through this Knower, therefore, the Knower is "POORANKAM" means the fulfiller of all the desires.

(6) "Being the same" as prover of all the four states, viz. Jagrat, Swapan , Sushupti, and Samadhi and of their creation, existence and destruction, it is named as "ONE".

In short, the Knower of your mind is proved as :—

(a) Un-creatable, in-destructible or to say, without any "Non-existence" at any or at all times, i.e., 'SAT' or "Omnipresent".

(b) Self-Knowledge, means "CHIT", or Omniscient.
(c) Self-Bliss means "ANAND".
(d) Fulfiller of all the desire, i.e., POORANKAM.
(e) Prevailer in all the worldly objects in the same way as a supporter, therefore "ONE".

As a rule :—

Everything is known or named by a definition, and although it may be imperceptible or invisible, just like God, which cannot be seen by any one, but is still thought of by a definition.

Those who believe in GOD, unanimously describe all the above definitions in their conception of God and in their opinion their application to any, is the "GOD". Now with acceptable arguments it is proved by every means and facts that all the above definitions are exactly applicable to this perceptible Knower of the mind. Therefore, the Knower of the mind is the real God. Because if God were to be considered other than this Knower, then he would be different from all the above qualities, i.e., he will be unreal, unblissful, non-omnipresent and non-omniscient, un-omnipotent, mortal, creatable, destructible and imaginable. Hence no intelligent person will risk his reputation in believeing God as other than this Knower in which all the above definitions, different from the Knower, will be applicable.

Therefore, if God is to be believed, then it will have to be believed as this Knower of the mind having perceptably all the qualities described for God.

Apart from the above, believing this Knowver of the mind as God, solves one of the greatest and the most difficult problems which could not otherwise be solved by any other means, viz., that here the God is proved perceptible instead of invisible, because, the Knower of the mind is always perceptible since owing to the perceptibility of this Knower, other objects also become perceptible. This fact is already fully explained.

Now, who is this Knower of the mind. It is none other then yourself, the real reality within you. Trerefore, where ever the word God is used, it means your own true self and none else.

This God, i.e., your own true self, is called by the name of "OM", (AUM), realised by Om, easily approached by Om, and even the rebellious mind becomes easily quietened and standstill by the chanting of Om. Methodical use of Om will be explained later on in the 7th secret.

ATAL

OM

Shanti Shanti Shanti

OM
Sixth General Secret

(This secret is applicable every where, in *Vyavahar* or *parmarth,* i.e., To worldly or to unworldly objects, and is very important to remember.)

(1) As you think, so you are.

(2) As your thoughts, so must be your life. It must be so. It is a Law, no one can escape it.

(3) Your thoughts will definitely be established. It is the law of life.

(4) According to your faith it shall and must be, and result.

(5) What ever you think or see becomes real to you.

(6) Everything is bound to appear according to your mind and is bound to get changed with the change of your mind.

(7) Nothing is difficult with the mind. In short, everything becomes very easy with the mind.

(8) Not only is the most difficult or unattainable objects attained by the mind, but even the non-existent objects shall surely come to exist and be attained by the mind.

(9) In reality, it is the mind which appears every where and in every form.

(10) Nothing can appear unless and until the mind has not assumed the form of the same.

(11) Therefore, always keep a careful watch on your thoughts so that your mind may not assume the form of any false vision (thought).

Here the question arises, as to what is this false thought? My answer to that is, that every thought that is not good is a "false thought", whatever it may be. It may be a thought or a suggestion of ill health, or inefficiency about one's self, or lack of limitation or of failure etc. All these are false thoughts or wrong suggestions or dangerous visions. In a word, any form of the mind wherein the mind feels uneasy or purturbed is a "false thought".

(12) Drop the false vision immediately. Refuse to recognise it, i.e., do not allow it to be fully acknowledged. In other words, prevent it before it comes into action (i.e., causes any realisation.) Because, by false vision you are backing the false realisation and making your own life unnecessarily miserable. Therefore immediately start reversing the wrong thought, the very instant it comes into your mind. Reverse it by an affirmative thought in it's place. Reverse the thought of sickness by a thought of health. Put the good or God thought in it's place. In this way reverse the thought of illness, weakness etc., by a thought of health strength etc., with all your power of spiritual mentality, i.e., concentration. Thus by doing so, the false thought will not trouble you, because, by this means every false thought would thus be reversed immediately before it can fasten itself upon the mind. Remember, "Every thought of evil, reversed by a thought of good, is a strong claim of Spiritual Power lifting every miserable condition into healing and peace.

What ever I have written is a fact. It is true. It is real. Try for your-self and realize the fact through your own experience.

When ever you feel some what offsorts, or have pain any where in the body, go into a seclusion, breathe in or inhale deeply, wait, do not exhale until you feel the crown of your head heavy. Then exhale slowly by saying to yourself, "My pain is getting lesser and lesser. I feel better, much better. I have no pain. I am fully recovered now" & sc. Repeat each sentence as many times as you can. In short, tell your mind over and over again and carry on this sort of reflective auto-suggestion as already explained in 1st secret.

Let your own ears hear this voice. Let your mind assume the clear form and go on repeating it until your mind remains in that "one health" form in the past and the present, and when that will occur, that particular form or vision will surely become clear. This is called "A Fully Acknowledged Thought". And soon there after you will feel entirely free from pain etc.

I know this truth. I have experienced just what I have written. Remember, the mind is the master or the controller of the physical body and the body is it's slave. When the mind controls, it commands the body, and the body in turn instantly obeys.

(13) False vision will never come to you or harass you or maintain it's force any longer if you chant the beauty of God. Because, the chanting of God is a good thought and is a positive factor of evil thought, which itself is Negative, and hence the good thought is very

powerful in bringing an end of the evil thought. Not only that, but the effect or the result of the evil thought, i.e., the false realization, which had already started comes to an end soon, and the outcome surely results in your favour.

(14) Always visualize a good vision. Hold it with your full means and don't let go.

(15) Do not bring even a shadow of doubt in the good thought, because the shadow of doubt is called a half acknowledged thought and such a doubtful or half acknowledged thought is sure to fail. Therefore, depress this half acknowledged thought and obtain the marvellous results, i.e., the immediate realization of your fully acknowledged good thought. In other words, the phenomenon will appear according to your good thought without any delay. Try and do seek this realisation so that this fact should get clearly imprinted on your mind. Therefore, on such occasions when you find that your thought is half acknowledged or doubtful, try to depress it with all your might.

In short, never say, "I think", or "I hope", at any time, as, I think, or "I hope", indicates failure. There should be more than hope. There must be faith, positive expectation.

(16) Need not for you to be afraid as to how the desired end will be achieved.

When the end will be suggested, i.e., when your thought would be fully acknowledged. i.e., when your vision will become quite clear, owing to your mind remaining in the same form in the past and the present,

the condition will soon get changed for the better and your desire will surely get fulfilled from an unexpected source.

The above clearly indicates that the fulfilment of the desire entirely depends upon the clarity of the vision and how this vision becomes clear has been already explained. Then also I describe a little here.

(17) "The more you chant the beauty of God, the clearer will your vision become and the more will you hasten the day when the ideal shall be real to you".

Because, the God is un-un-one, and hence while chanting more and more of God, the mind becomes more and more concentrated or standstill before this un-un-one God. At such time the mind claims to be the same i.e. un-un-one, i.e., remains in the one and the same desired form only. That particular form of the mind, held before it's Knower, the Puran Kaam, the fulfiller of all the desires in order to become puran turns to the fulfilment of the desire form. And since it's existence remains inseparate from the un-un-one God, the vision of the fulfilment of the desire of the mind also becomes clear and hence results immediately in the actual realization or the fulfilment of the desire (as explained in the chapter of fulfilment of desire).

(18) Try to make your thoughts affirmative for the purpose of realization of that thought, and the phenomenon will appear accordingly under any circumstances. Therefore :—

(19) Don't think miserly. Go on thinking the good thoughts and you will soon find the greatest healing powers working within you.

"Always remember. The stronger your affirmation, the greater shall be your faith, and deeper will be your love and swifter the demonstration."

(20) Always be a *right* thinker, i.e. be a *clear, positive* and *controlled* thinker. Balance of a right thinker is perfect, his mind poised and strong his vision clear, and all the things are seen by him in their right proportion.

(21) The Right thinker does not hesitate or doubt. He neither goes here nor there to seek the advice or the help from this one or that. The centre of everything, i.e. the fulfilment of the desire, has been found within, wherefrom he thinks and acts all the time.

By this right thinking, it suddenly dawns upon him, [the right thinker] that these worldly things are all a delusion and have no reality at all. He realises that his wrong thinking of the past had brought upon him a strong delusion of reality in these worldly objects and hence he had sufferred a lot.

NEVER FIGHT WITH YOUR SELF

(22) In some circumstances, the harder you try the more impossible the task becomes. It *becomes so,* because, you are agitated excited, nervous, worried or afraid etc., which in turn is due to minute idea impressed in your mind namely "Adharma". Adharma is a minute form of your evil Karma, previously performed by you and which has remained in your mind until it has not given its fruit. Because, no Karma is destroyed unless and until it has not given its fruit. This fruit of the Karma may be immediate, or delayed or even after in-

numerable lives (reincarnations) but the fruit of the Karma surely results. The fruit of the good Karma is happiness and that of the evil Karma is misery.

In fact, what ever appears to you is due to and in accordance with your Karma. By 'due to your Karma' I mean to say, that when your Karma is ready to give you the fruit, the worldly objects appear to you as in the waking and the dreaming state. And when no Karma is ready to give you the fruit, no worldly objects appear to you, as in the deep sleep state. By 'according to your Karma' I mean to say, that when your good Karma is ready to give you the fruit the objects also appear good to you and cause happiness and if evil Karma is ready to give you, the fruit the objects also appear contrary and cause misery. In short, you are fruited by your Karma through these worldly objects which includes your gross body.

The evil Karma usually starts it's fruit with fear, nervousness, etc.

The consideration of an impossibility of your task is caused by rising emotions of fear, backed by your evil karma previously performed by you, and which has remained in your mind until it has not given it's fruit and has now started to give it's fruit by fear etc., and has given rise, in your mind, to an undesirabel auto-suggestion, as a result of which your mind has assumed the form of the impossibility of the task. And that negative auto-suggestion is realised into fact, because, your thoughts will be established. It is a law of life. And this is a hard and a fast rule.

At that time whatever you are doing outwardly or consciously to prevent the effect of this undesirable

auto-suggestion, (the impossibility of your task), your efforts do not prevent the effect of this undesirable auto-suggestion, but on the contrary they make your mind more rebellious. Because, the actual cause of the impossibility of your task is your undesirable auto-suggestions, and instead of removing or ending them you are trying to alter their effect by outward means, the conscious efforts which are negative efforts in themselves. Negative efforts produce negative results, which in turn create negative emotions and these negative emotions are the driving force of negative auto-suggestion and this is already in your mind. Therefore, harmful negative auto-suggestions are formed and the more impossibleness of your task is experienced.

Take the example of your dear or near one, who may be your brother or your wife.

Brother:— You consider him as your right arm. You teach him all the required good things and make him capable of sitting and arguing among the good, intelligent and learned people. You divulge to him all your secrets and introduce him to al your friends etc. He in turn is also good to you.

Wife:— You consider her as your better half. You sacrifice everything for her. You love her more than anything else and when she falls ill you develop sleeplessness, your eyes are full of tears and your mind uneasy. You forget your food, you become inattentive in your business and negligent in your attendance and you are willing to do anythign to get her quite alright, and free from illness.

You are ready to sacrifice everything you have, even to the extent of your life, beyond which you have nothing more valuable. All the time you pray for her health and recovery and even in your prayers you do not desire anything beyond her health. In short, you avail yourself of every possible means to keep her healthy and happy. In return she tells you in a happy mood that she is very happy in your arms and promises to remain your obedient chasteful wife and a cause of immense happiness to you.

But when your evil karmas become ready to give you the evil fruit, suddenly without the least provocation or cause they both turn against you.

The Brother :— He performs all the dangerous actions against you in every respect whenever opportunity presents itself and tries his level best in performing them to such an extent that even the bitterest enemy would not do.

The Wife :— She forgets all the good done to her and even forgets her promise that she will ever remain obedient and chasteful.

In short, her actions and attitude become quite contrary to her promises, as a result, you lose your peace of mind and feel uneasy and unhappy. Suffice it to say here that you remain very severely hurt by their actions and attitude.

All that happens due to your over looking the real cause of their actions and attitude, which is your undesired auto-sugestion, backed by your evil Karma, previously performed by you, and which has remained

minutely in your mind until it has not given it's fruit which has now started to give you the fruit by violent emotions of fear etc. This gives rise to an undesirable auto-suggestion in which your mind assumes an undesirable form of the impossibility of your task, which is a negative thought and on coming into realisation it becomes the cause of your negativeness, i.e. misery, etc. In this way, while you overlook the real cause of your misery, which is your negative auto-suggestions, you approach it's effect, i.e., the impossibility of your task by means of negative or conscious efforts and all that they bring is negative results, which again in turn through your negative emotions help negative auto-suggestions which is already in existence and hence worse undesired auto-suggestions are formed and more dangerous or more impossible the task is experienced. For this reason it is desirable on such occasions to wait till the evil Karma is over. And if you find that by conscious efforts it gets worse, immediately stop what you are doing consciously, in order to prevent it from getting worse, and learn to bear the difficulties boldly created by them. At such times give your mind the following consolation.

"As every one has to pass through good and bad conditions in life some of them are bound to be unbearable and intolerable but being due to previously performed evil Karmas, unfortunately cannot be changed easily and hence these are to be borne, and as everything passes on they too will pass away".

If you don't do so your life will be full of worries and anxiety which will destroy the peace of your mind

and quickly bring about an end of your life. By worries, anxiety and disgustness on the contrary your nature becomes poisonous which makes you liable to many nervous etc. diseases, and your life becomes more and more uneasy, unhappy and miserable. Therefore, on such occasions keep passive. When you find that the way of life does not appear to be good, do not go on living that dull and dreary life but change it by every means at your disposal.

Remember, thinking is the action of the mind, which is a mental Karma and the most powerful of all the Karmas, viz., verbal and physical. If your thought is pure, your life will also become good and vice versa. If you think more of fear, you soon become a coward and timid, 'Think of failure' and be sure that the failure will be experienced. If you think of sickness you will soon find that either the doctor will be at your door or that you will be at the doctor's door. And remember that you can never get alright even on spending everything you have unless and until you have not changed your thoughts to that of health. Remember, that you cannot get anything or put anything in order unless and until your mind has not changed itself to that particular form.

If you do so, the worst that can happen to you is defeat and even this may be due to your evil Karma and everything will surely and automatically get changed, because, good thinking is a powerful mental Karma and quickly brings the end of the evil Karma. Here time will be an excellent healer. Whenever you are perplexed or cannot decide what to do, do nothing, and while you are waiting to decide as to what should be done, the

problem may solve itself. Therefore, always give the time a chance to do something for you.

This time healing is applicable to all such occasions as in cases of sickness, etc. Whenever you find that outward or conscious efforts are making the solution more difficult and worse, or that you are perplexed as to what to do, remember to do *"nothing"*, and the result will automatically be favourable on the termination of the evil Karma. If you say that you cannot bear the actions and the attitude of your brother or wife, then the best solution for you is, that along with stopping all the conscious efforts, bring your rebellious mind, which is the cause of these intolerable and unbearable actions and attitudes, into harmony with the help of thinking of (*Serene*) un-un-calm and un-un-controlled God. This thinking of God is the best of all the karmas and is very powerful in it's action, and a sure remedy for the destruction of misery and the fulfilment of every desire, because, your mind will surely become calm and controlled by thinking of this serene and un-calm un-uncontrolled God. (As explained in secret no.....in the example of hot and cold).

When your mind becomes calm and controlled you can deal with all the difficulties created by them much more easily, because, in the calm and controlled condition, the mind is held before the self bliss God, the knower of the mind, and as a result, the mind experiences a wonderful sort of happiness, (as explained in the 5th secret on the other hand, if the mind is directed towards the actions, and the attitudes, of the brother and the wife, it experiences nothing but misery. Therefore, your mind generally becomes more inclined towards

the thinking of God, and does not wish to bring to it's notice the evil actions and attitude of the brother or of the wife.

Although, with the inauguration of the good Karma, the evil Karma, which has already started it's fruit, also strikes with full force, (backed by un-noticed and un-desired auto-suggestion), and as a result their actions also become worse, but at this time, the mind being more inclined towards the pleasure, through the thinking of the blissful God, they pass unnoticed and unobserved by the mind, and rarely come into the clear notice of the mind. And even if they do ever come into the clear notice of the mind, they cannot in any way badly affect the mind, because, now through prayers, the mind, holding itself before the blissful and serene God, it also becomes serene and easily understands that their actions are prejudicial and instead of feeling sore about them, because their actions, on the contrary feels pity on them, because, it knows that they will be fruited in a befitting manner for their evil actions.

At this time the mind has no desire of changing their actions, hence it has no fear of the unsatisfactory results of their actions and therefore no fear of negative emotions arising, which, through the undesired auto-suggestions would have become the cause of their unwholesome action. Therefore, in this way the wickedness or the force of their actions is checked here. On the other hand while starting the good Karma, i.e., the thinking of God, the evil Karma, the "root of undesired auto-suggestion", quickly comes to an end, and as a result the undesired auto-suggestion also entirely drops with it's effects, i.e., the impossibility of the task. Now there remains nothing like an "impossible task", which can be understood or

experienced even from the outward appearance and the actions of the task, i.e., the brother or the wife.

Ultimately all that remains is only one calm and controlled mind, (the positive mind), held before God, the knower of the mind, and the real fulfiller of all the desires, the puran kalm, the omnipotent. And the mind, in order to become puran kalm also, like it's support, as explained in the secret of the fulfilment of desire, immediately changes itself to the fulfilment of the desire form. The result of all this is, that the task which you had considered as impossible now remains at your disposal and mercy. You find the fulfilment of the desire marvellous and wonderful and more than what you had ever desired or wanted.

If you say that when the desire was not there, then why should there be it's fulfilment. Then my reply to that question is that at the commencement of the good Karma, i.e., the thinking of God, the desire of your's was there, and merely the non-existence of the desire does not mean that there should be no fruit of the Karma. If the non-existence of the desire were to be the criterion for not getting the fruit of one's Karma, then no one should get the fruit of one's evil Karma, because, the evil Karma's fruit is misery, and no one desires misery. Hence Karma's fruit surely results, whether there exists the desire or not

In fact, every physical, verbal, or mental action, which is called Karma, is backed by desire. The non-existence of desire means non-existence of the Karma. And even when the Karma is over, it remains in the mind, in a minute form until it has not given it's fruit. Likewise, the desire also remains in the mind, in a minute form, with it's corresponding Karma, until it has not re-

ceived it's fruit. Here I wish to clarify the question which generally arises, that when the things happen according to one's previous Karma which you may call luck, etc., then why should one make any efforts for their prevention. My reply to that is, that luck, faith, Kismet Naseeb, etc., whatever you may call it, is your own previous Karma. If it does not appear favourable to you through it's evil fruit, i.e., misery, etc., then the fresh Karma may be named as *Pursharath* etc., which brings about the following benefits.

(1) It increases your capacity and power to bear the miserable fruit of the evil Karma.

(2) Difficulties, created as a result of evil Karma, pass away unnoticed or with very slight provocation.

(3) Evil Karma comes to an end quickly.

(4) Evil Karma's end results in peace, because, on the termination of the evil Karma, good karma which was already started, remains ready to give it's good fruit, which is "happiness". Therefore, fresh Karma or Pursharath is very imperative and essential.

By this thinking of God, which is a good Karma, not only do you get one fruit in the form of the fulfilment of your desires, but also along with that there is created in your mind one other seedling, which is "good emotion". The good emotion makes you indulge in good actions and makes your future life also happy.

But remember, that these 'good emotions" can be entirely destroyed before they reach that stage. The cause of their destruction is the company of an evil per-

son. Remember, that evil person's company is dangerous in two ways.

Firstly, it destroys the peace of your mind through adverse suggestions.

Secondly, it overshadows your good thoughts through his evil physical, mental, and verbal actions, as a result, you are left without any reasoning and forced to perform evil actions and thus make your future life unnecessarily miserable. Therefore, for your own good sake, flee from such a person's company.

On this occasion, one important advice which I wish to give you for you to remember it's that, when you are severely hurt by the wicked actions of your brother or your wife, immediately start performing good Karma, the thinking of God, through which you wish to heal your wounds, (misery), in the shortest possible time, and while doing so, never think ill of your brother or your wife whom you consider as the cause of your affliction, because, ill thinking is also a sort of a mental evil Karma, whose fruit is also evil, i.e., misery, and this evil fruit you will get without any delay, which will be in the form fo unnecessary delay in the fruit of the good karma, which you badly require immediately to heal your wounds, because, your mind being engrossed with the rebellions form of their (brother or wife's) ill thinking, it cannot be held in the one desired healing form. I do not say that you will not be fruited of your good Karma the prayer, but only that you will not be fruited quickly or at the time of your need, and this will be the greatest punishment for you in the time of your need.

Remember, that the healing of your misery cannot be accomplished while you are indulging in sinful acts, hate-

ful thoughts, doubtful practices, and while the forbidden ideals are being crushed. Also remember the 2nd hint, "that when your prayer is answered", causing your tormentors to be at your mercy, never think or even dream of taking revenge from them, because, not only taking revenge but even thinking of taking revenge is a sort of a mental evil Karma, which in turn initiates physical, verbal, and mental evil Karma. Hence by doing so you perform a combination of all the on your part three evil karmas, as a result, the punishment is also trebled, viz.

(1) Whatever happiness you had experienced, as a result of the fulfilment of your desire, of seeing your brother or your wife at your mercy, ceases.

(2) In thinking of taking a revenge, you perform an evil karma, as a result, your mind remains rebellions and uneasy all the time.

(3) This uneasiness of your mind, due to the evil thinking, makes you forcibly indulge in performing further evil karmas, and while doing so, your mind remains frightful and apprehensive. At that time also, you are unhappy and you yourself make your future life more miserable, which is all in vain; and not what you had desired for.

If you say that they, (the brother and the wife) have intentionally hurt your feelings, through their wicked actions, then my reply to that is, that if they have done so, then they will themselves be fruited of their own evil KARMA, NATURE, and the fruit of their Karma will be so rough and unbearable for them, that even you could never have possibly thought or dreamed of. Because, the Justice,

of KARMA, NATURE is very powerful and unbiased in it's effect. Even if one were to sacrifice one's entire life to affect even the minutest change in the fruit of the karmas, one could never succeed. This reply is however inferior to the actual reply which is as under:—

Their negative or bad actions were performed according to, your negative auto-suggestions, backed by your evil karmas previously performed by you. Hence the question of their punishment does not arise here at all, but on the contrary you should blame or punish yourself for being the real doer of the evil karma. After fully knowing the law and experiencing the fruit of the evil karma, **i.e.,** misery, etc., it would be advisable for you to determine not to perform any evil karma in future, and side by side, in return also be thankful to your brother or to your wife, through whose unwholesome actions, your evil karma is brought to an end.

In trying to wash away your evil karmas, they took great personal risk of uneasiness, and unhappiness to perform the unwholesome actions against you and made themselves liable for future punishment. Therefore, instead of taking or even thinking of taking any revenge upon them on the contrary be thankful to them, and pray for them so that, when the time becomes ripe for them to receive the fruit of their own karmas which was instrumental in bringing about an end of your evil karma, and which fruit they are sure to receive, they should also indulge themselves, like you, in the thinking of God, the good karma, so that their bad time should also pass away peacefully. Hence never think evil of any one but on the contrary think good of everyone, including yourself, so that your mind may remain calm.

My dear reader, the happiness of a calm and contented mind is many times greater than that experienced by even an emperor of this universe, including the heavens, etc., and along with that every movable and immovable thing of that kingdom remains under his control and order.

Those who have experienced the happiness resulting from a calm and contented mind, if you were to read, or hear any lectures, or discuss this subject any where, you will surely find every word and sentence corroborating my statement. And if you were to ask them personally, they will all unanimously tell you that:— "ATAL IS RIGHT".

NOT TO BE CAUGHT OFF ONE'S OWN GUARD

23. Whenever you find that you are faced with a difficult problem, which you are unable to solve or put in order, and you had no idea of it, or were not informed of or guarded against it, or it's happening.

'Don't Be Afraid'

It has been already explained, that every worldly object is nothing but the reflection of your mind, and nothing shall, will, and can exist or appear to you unless and until your mind has not fully acknowledged it's existence or it's appearance. Therefore, there is nothing like a difficult object or a problem, but it is only the anxiety of your mind that has made it so.

The anxiety of your mind is due to your Adharma, in other words, the minute or violent emotional form of your previously performed evil karma, which has remained in your mind, until it has not given it's fruit.

When this evil karma becomes ready to give you the fruit, it turns from a non-violent emotion form to a violent emotion form and causes your mind to assume a

form. This condition of the mind is called "SHOBH" (Intermediary)

As the non-violent emotion form, i.e., the minute form of the evil karma is evil, so the violent emotions also become evil causing worry etc.

This worry gives rise in your mind to an undesirable auto-suggestion, assuming unconsciously the form of whatever has happened, "the impossibliity of your task or problem, etc.", and the same undesirable auto-suggestion comes into realisation.

You were not knowing consciously that it would happen, but it has happened, and had had to happen, because, "Your thoughts will be established", is the law of life. Therefore, it is your thought which has come into realisation. In other words, it is your auto-suggestion, which has appeared in the gross form, the form of whatever has happened, i.e., the impossibleness of your problem etc.

If you say that you were not guarded against it, i.e., your own thoughts, then I say, that, that was your own fault, because, you had not kept a careful watch on your thoughts.

If you say, "How can I believe that it was my own thought", then I don't force you to believe it only on my saying so. You can for yourself realise the fact by the following methods.

Retire to a quiet place, free from all disturbances. Disconnect your sense organs from their respective objects, in order to stop your mind from assuming their forms. Completely relax the tension from your muscles. Let your mind, in which all the wisdom and the know-

ledge of ages is buried, and where in the knowledge of all the worldly objects is rooted, to assume the passive state by thinking of nothing. And when you find your mind quite passive, the definition of which is already given in the Second Secret, desire intensly, i.e., think continuously or recollect the problem, which you considered as the most difficult and which happened off your guard. Let your mind remain, in the past and the present, in that form of recollection, which is called the mind's concentrated condition.

If you do it correctly, so that the concentrated thought comes into realisation, as explained in the secret No. 5, of the fulfilment of desire, your problem's thought chain will soon be established and will appear to you separate, along with it's corresponding phenomenon, and both will appear to you as a cinema on a screen and you will be their witness.

Remember that, if you ever transgress from the role of an observer, the whole show will drop. At the time of observation, you will be unaware even of the egoism of your gross body, and will be only as a witness or the knower of the phenomenon, which you considered as very difficult, and it's corresponding thought, about which you said, that you were not guarded against. At this stage, both the thought and the phenomenon will be going on under your proper knowledge. Now guard yourself or witness them carefully, and you will witness the following:

(1) When the problem started?

(2) In what form the problem started or appeared?

(3) Was your thought existing there at that time?

(4) Did your thought exist in the same problem's form at that time.

(5) In whatever form your mind was being changed, was the problem or the phenomenon also getting changed simultaneously like the reflection according to it's substance.

(6) Whatever is your present thought, is the condition of the problem the same corresponding to your thought.

After witnessing the above facts, there will remain no querry or any doubt on your side, that your mind has not made the problem so very difficult.

On such occasions, as soon as your undesired auto-suggestion manifests itself by worry, backed by your previously performed evil karma, the phenomenon is bound to occur or appear according to your mental form, i.e., your undesired auto-suggestion. At that time, whatever consciencious efforts you do, the result will either be nil, or the problem will get worse. Therefore, for the time being:—

(1) First try to alter the circumstances. (2) In the alternative if that is not possible, then try to alter your attitude towards the circumstances. E.G.

Take the case of your son, for whom you have borne innumerable difficulties since childhood to his young age. Brought him up with the best of everything and have taken every care for his health and happiness. In short, you have fully performed your moral duty, described in the books written by the learned and the holy persons. You have sacrified to a sufficient extent everything for his sake. In return, your son is also good and obedient to you.

All of a sudden, you are taken off your guard, and it so happens that the same son overlooks all your kindness and the good done to him and starts performing unwholesome and unbearable actions against you. But at the same time you do not wish to leave your son, for whom you have borne so many difficulties, and sacrificed so much, alone in this wide and miserable world, for which you find him still too young, incompetent and inexperienced. On such occasions, you should act wisely and not get unnecessarily excited, because, excitement results in numerous physical, mental and nervous complaints, which may lessen your life and may even bring an end of it. Also do not blame your son, because, by doing so you will curb yourself from getting excited. You should consider that whatever unwholesome and unpleasant actions your son has started to perform, they are all due to your evil karmas, previously performed by you, or that it may all be due to the fact that you have brought him up with your illegitimate income not earned by your honest labour. You suffer mental abberrations due to the unpleasant acts of your son due to your own previously performed evil karmas, through your undesired auto-sug-unpleasant acts of your son, due to your own previously gestions, backed by worry, and you receive the fruit of it all in the form of misery, etc., until your evil karma reaches an end. No sooner than it gets over, everything will automatically return to it's proper form and order and the time will come when your same son will repent for having indulged in these unpleasant and unwholesome actions against you.

In the meantime, till your evil karma reaches an end, try to alter the circumstances as much as you can. If inspite of all this you do not find results, in other words,

if your son continues to indulge in unpleasant acts, you should alter your attitude towards the circumstances. Or if you find that his companions are the root cause of all these unpleasant acts of his, then use the same formula for them also. Although it is very difficult to do so, and it may even at times be unbearable, but for the betterment of your son, you have to do and bear it.

Consider his companions as your elders. Tell his companions that it is through them that you are happy and that whatever you get is due to their goodness. In short, try to eulogize them and by doing this you will have done four things:

(1) You will have developed the power of tolerance and forbearance towards his companions, evil actions and attitudes.

(2) The companions would be prevented from performing evil actions or exhibiting hostile attitude against you and thereby you would be saved from further anxiety, uneasiness and, misery etc.

(3) Your own evil karma will soon reach it's end very smoothly and will not be the cause of any more misery

(4) The fruit of the companion's previously performed good karmas, which the companions have to get, will be received in the form of happiness, as a result of their victory over you in bringing about your humiliation and your considering them as your elders and eulogizing them. This vanity will soon bring the companions previously performed good karmas to an end and their fresh evil karmas resulting from their unpleasant acts, which they have started performing, will be ready to give them the fruit.

In short, your evil karma is exchanged with their good Karma, which in reality is not a bad bargain at all.

„In this way, for the time being, by altering the circumstances, or by altering your attitude towards the circumstances, further development of their unpleasant actions is thus prevented. Here your unguarded moment ends. You become fully guarded against their unpleasant acts, the cause of which is nothing but your own undesired auto-suggestions, resulting from worry, which in turn is backed by your previously performed evil karmas, which have remained in your mind, in a minute form until they have not given their fruit in the form of misery etc., through the unpleasant actions of your son or his companions. ,

If you think so, your mind will not remain uneasy, excited, and afraid even on these worst and unpleasant actions, because, the excitement and fear etc., are generally experienced only under such conditions where the cause of your misery is known to exist as separate from it's own being. Here the cause of your misery is not known to exist separately from you. Therefore the question of fear etc. does not arise. When you are calm and fearless, you can easily control yourself and bear unruffled the conditions, whatever they may be.

Remember, that if you are excited over any problem, you are bound to suffer. If you are afraid, worried, nervous, etc., you cannot face any difficulty, and though it may be very slight and insignificant it will appear to you as huge as a mountain, and will appear to surround to you on all sides. The opposite happens when you are fearless and calm.

Now you should try to end your worries, which are backed by your evil karmas, the cause of all these unwant-

ed oppositions etc., by thinking of the serene God, and your mind will surely become free from worries by thinking of the serene God, and your previously performed evil karmas will soon reach an end. This is fully explained in this chapter's ank No, 22.

When your mind is free from worries, it becomes standstill before the omnipotent God, the knower of your mind, the fulfiller of all the desires, i.e., the PURANKAM. At that time, the mind, in order to be also the same, i.e., Purnakam changes to the fulfilment of the desired form, (as explained in ank No. 22, of this chapter), and the problem which you hitherto considered as very difficult, ends much more easily than any other problem you anticipated and also very satisfactorily in every respect.

Therefore, on such occasions, always have courage and exercise your WILL POWER, i.e., go on concentrating your mind on the fulfilment of the desired form with the help of continuously thinking of the perceptible God, the -knower of your mind, by means of which every thing and all the things become perceptible. This sort of WILL POWER is the GREATEST OF ALL POWERS. It destroys mountains of miseries. In short, this WILL POWER never fails without producing the desired effect.

IMMEDIATE ACTION

(Thinking of God at once, no matter what happens)

24 Whenever you find that something is happening inwardly or outwardly to upset your mind, in which the mind generally gets perturbed, causing worry, anxiety and impatience, followed by disturbances of the nervous system and loss of control of the situation, etc., try to prevent it by an immediate action—the thinking of God. This thinking of God prevents disturbances and instead of becoming

perturbed, the mind remains calm and controlled, worries cannot affect it, nerves are not upset, thought remains calm and serene, and judgment clear. Here you have the situation in hand and with the master mind at the helm of the affairs. You can re-adjust the matters with perfect vision with everything ending well.

REMEMBERANCE OF GOD. This thought alone, held continuously in the mind, is the perpetual treatment which constantly heals those who hold it. Because, in thinking of God, the mind is held before the omnipresent, omnipotent, omniscient God the source of all life, health, harmony and power, where there is no disease, no pain, no sin, no trouble. At that time, the mind claims to be PURAN KAM, like the puran kam God, before whom it is held (as already explained in the chapter of the fulfilment of desire). Such claim, thought or form of the mind for protection, guidance & wisdom is bound to come into realisation, i.e., here the mind is sure to get perfect health, happiness and unlimited goodness, In short, the mind's every desire is bound to be fulfilled in any and every way.

NEED FOR PATIENCE

25. At times it so appears, as in true prayers, that nothing is happening by outward observantion, (i.e., no fruit of the prayer seems to be tangible or visible outwardly). At such times, however, it is better for you not to say or even doubt that there is no use of this prayer, and that it is all futile. It only happens when the God or the Good thought, which is your true prayer, is not fully acknowledged because, at the back of that thought there is a doubtful suggestion, which you may or may not be conscious of, and thus is overlooked by you. This is the inner or the real cause for the delay

in the outward observation of thefruit of your prayer. By adhering to the method, as explained in Ank. 23, of this chapter, if you read your inner thought, you will find that it is the doubtful thought which is preventing the full acknowledgement of your good or God thought, the real or true prayer. This doubtful suggestion is due to your previously performed evil karma, the fruit of which is misery, which you get by the delay in the outward observation of the fruit of your good karma, i..e, the present prayer. The Presently performed good karma, i.e., the prayer, first brings the end of the evil karma, as explained in Ank. No. 22 of this chapter, and no sooner it reaches it's end, than the fruit of your presently performed good karma, the prayer etc., immediately starts, and now you will find the result by outward observation. Therefore, in reality, all this time, great many things were happening and are happening inwardly, silently but surely, the inward cause is being removed, as explained in Ank. 22 of this secret, without the removal of which, no outward healing could be possible or could be experienced consciously. Therefore be sure, that even in such negative outward observation also, your prayers are being answered in the form of the removal of the inward cause or obstruction. Wait, till it gets removed, and then see the wonderful results of this sort of wonderful prayers. Have patience. Patient and persistent action of your determined mind, will sooner or later. break down the last layer. In a few days, weeks or months, it will surely attain the thing of wonder and delight which will surely amaze you. ATAL.

OM

Shanti Shanti Shanti

Seventh Secret.

The Real Secret

The Secret, by means of which the Reality is known is called the "REAL SECRET".

When this Reality is realised, one reaches the height of one's success, since there exists nothing beyond this Real thing for the achievement of any further success Hence as a result, there exists no desire thereafter, whatsoever, to gain anything else in this world.

WHAT IS THIS REALITY?

(Definition of Reality)

1. A thing which remains the same in the past, the present, and the future, in other words, is uncreatable un-changable, and indestructible, in all the phases of time, is said to be 'REAL'.

2. The Real thing always becomes the support of the unreal thing, which falsely appears in the real thing, because, the unreal thing has no separate existence or appearance of it's own. It's existance and appearance depends upon the existence and the appearance of the real thing in which the un-real thing appears. In short, owing to the reality of the real thing, which is the support of the un-real thing, the un-real thing appears as 'Real'.

3. The real thing remains the same even after the disappearance of the unreal thing. Therefore, the real thing becomes the end of the unreal thing, and on the disappearance of the unreal thing, after the knowledge of the real thing nothing else is experinced beyond that real thing. Therefore the real thing is called the "END" or the "ADHISHTAN" of the unreal thing, because on the knowledge of the real thing, the false thing which appear-

ed falsely in the real thing entirely disappears, thus proving its unreality. Therefore the real thing is called as "Adhishtan", i.e., on whose knowledge of reality, the false thing's reality vanishes.

4. The Real thing cannot be more than one. Because, what ever that is seen, heard, or known to be more than one, is always destructible.

The thing that is destructible, must necessarily be creatable. And if the real thing were to be more than one, then it would surely be creatable and hence destructible, i.e., Unreal. Therefore the Real thing never becomes more than one, but "THE ONLY".

5. The 'One', the only thing can never be said to be inanimate. If this 'One', the only thing were to be considered as inanimate, then the oneness, i.e., the existence of that only one thing cannot be proved, because, that one thing itself being inamimate will not be able to prove it's own existence, i.e., Oneness, and beyond that there is none else. Therefore, this one thing will have to be considered as other than this inanimate, the 'Self Knowledge'. Therefore the real thing is 'SELF KNOWLEDGE'.

6. This Self-Knowledge cannot be self-misery, since nothing can exist in a miserable condition. Therefore the real thing is 'SELF BLISS'!

Hence it indicates that the Real Thing is:-

1. Uncreatable, unchangeable, indestructible, since due to its having the same existance in all the phases of time, viz, the past, the present and the future.

2. "Support" or the very fountain-head of the unreal thing, as the unreal thing's existence and appearance depends upon the real thing in which it falsely appears.

3. The End or the Adhishtan of the false thing, Because on the knowledge of the real thing, the reality of the unreal thing, which had falsely appeared in the real thing, entirely disappears, but the non-existance or the dis-appearance of the real thing is never experienced at any time.

4. "One", i.e., prevailing in the same way in all the false objects, without any relation to time, place or object. Or "One" means, that there is nothing else, either similar to or dis-similar to this real thing. Everything else falsely appearing in this One, the Real Thing, is also single, i.e., without any parts. Just as the body is the combination of the arms, legs, etc., this one thing is without any such parts. Hence it is called 'Nir-Vaiva'.

5. "SELF-KNOWLEDGE", i.e. it is the knower of all, i.e., other than this real, and does not require any other thing for It's own self-knowledge. Hence it is known as 'SELF-KNOWLEDGE".

6. Self-Bliss, i.e. it is entirely free from misery, and is the very fountain-head or the very source of all the happiness experienced through the sense organs etc. Hence it is Perfect, Eternal and Self-Bliss.

According to the rules, as already explained in secret No. 5 the Realiser of this Reality experiences eternal happiness and entire destruction of misery, which are applicable to the Reality. And that is the main object of every one."

NOW WHAT IS THIS REAL THING?

This REAL THING, is your own true self, the knower of your mind, the perceptible prover of all the inanimate or mortal objects. This is already explained in secret No. 5

If you believe any one else, other than this your own true self, as the real thing, then you will be asked:—

1. (a) Are you known by that Real one? Or

(b) Is that Real one known by you?

If you say that "you are known by that Real one," and if you can prove your statement by suitable arguments, then your querry, or your objection can be entertained.

But if you say, that "that Real one" is known by you, then none of your arguments will prevail and it would be simply ridiculous even to think so and entertain any of your arguments.

If inspite of the above two considerations, you still persist in your assertion, without advancing any suitable arguments, that you are known by him.

Then you are asked (a) The thing by means of which you are known, is that thing (i) Visible, or (ii) Invisible.

If you say Visible, then again you are asked, by what means is it visible to you? You cannot say that it is visible to you through your sense organs or the mind, as it has already been explained by suitable arguments, that the things visible by the sense organs or the mind are mortal and inanimate and any mortal or inanimate thing cannot prove it's own existence, and for this it has to be the object of a thing other than this inanimate. And other than this inanimate, is the knower of your mind, which is none other than you, yourself, and there is none other than your own self that can be proved.

If you advance the argument that it is visible to you directly, then you are asked, is it visible to you as separate or distinct from you, or inseparate or indistinct from you? If you say separately, then, anything separate from

you being proved inanimate & mortal, that "He" will be proved mortal & inanimate, and such a thing can never be real but unreal.

If you say inseparately, then any thing inseparate from you is yourself.

If you say that it is invisible, then it has already been explained that no invisible object can be the prover of a visible thing, but on the contrary it is by means of the visible one that the existance of an invisible object is imagined. That visible one is none other than you, whose invisibleness can never be experienced or proved or even ever imagined. Therefore, that invisible object's invisibleness is also proved by you. All the above arguments conclude that beyond you there is none else.

Again if you say, how can one come to the definite conclusion that beyond one's true self there is none else?

Then reply to that is as under:—

There are four stages which are experienced Viz: (1) Waking, (2) Dreaming, (3) Deep Sleep, (4) Samadhi. Beyond these four stages there is neither any other stage, nor is it ever experienced.

(1) In the waking state, the material objects, such as the gross body etc., are known and their existance proved not by themselves, or by any sense organs, which are themselves mortal or inanimate, but by the immortal, the Self-Knowledge, which is your own true self.

(2) In the dreaming state, none of these material objects of the waking state are known. In other words the objects of the waking state do not exist in the dreaming state, but only the astral objects, assumed by the mind, make their appearance. This is already explained in the secret No. 5. The prover or the knower of these astral

objects of the dreaming state is the same, which is the knower of the mind and of the material objects of the waking state, that is your own true self.

If you consider the knower of these objects of the dreaming state as other than your own true self, then the existance of their knower, other than your own true self, will also have to be proved by you, just like the existence of the other objects of the dreaming state, and that is what has been explained above. Therefore, the objcts of both the waking and the dreaming state are known by the same knower, which is your own true self without any change or non existance at any time.

(3) When the sound or the deep sleep state comes, neither the astral objects, nor their creator, the mind, is known, but you remain the same as the 'Knower' of the existing objects, even in the deep sleep state, which existing object is 'Ignorance' or 'Nothingness'. On waking from the sound sleep state, you get the recollection of the existing object there, and you say you were knowing 'Nothing'.

Here is to remember, that after the deep sleep state, the recollections is not of the non existance, but of the non-experience, i.e., the ignorance, in other words, 'AGYAN' of an existing object there, because, in the deep sleep state there is existance of some one or thing, the non-experience or the ignorance of which some one or thing is the object of the above recollection, which recollection of the ignorance, is the result of the actual experience of the ignorance, experienced in the deep sleep state. This ignorance is in-animate, (Jad), and the knowledge of an in-animate object can never occur without an animate knower, (The Chetan), the Self Knowledge, which is your own true self.

Therefore knowing nothing or the knowledge of nothingness in the sound sleep state was also proved and known by you. In a word you remain the same as the knower in the deep sleep state also as in the walking and the dreaming state, which indicates that all these states and the existing objects in these states are known and proved by you.

If you ask, what is that ignorance? and of what? Then the reply is as under.

By the above explained facts, the existence of the knower of the deep sleep state is definately proved, but inspite of that you overlook the knowledge of this knower and on walking you say that you knew nothing, i.e., the non-appearance or the ignorance of the knower which knower is your own true self. Therefore, it is the ignorance of your own true self. 'Knowing' nothing or nothingness' is a form of 'Ignorance', which has assumed the form of this nothingness in the deep sleep state and which turns or changes into the form of the mind after the deep sleep state.

Just as the mind appears in the form of the material objects, viz., the gross body, etc., in the waking state, as explained in secret No. 3, and as a result the mind, (the Astral Body), is considered as the cause of the material objects, i.e,. the gross body etc., similarly, the above explained ignorance turns into the form of the mind, (the astral body), after the deep sleep state, and hence the ignorance is called the cause of the mind and it's ffect the material objects, that is why it is called the 'CASUAL BODY'.

After the deep sleep, like the recollection of 'knowing nothing', there also exists a recollection of happincss. Therefore you say 'you slept happily'. This recollection of

happiness is due to nothingness form of ignorance having remained the same in the Past & the Present continuously in the deep sleep, which is called the standstillness of that ignorance and, as explained in Secret No. 4, the reflection of it's knower, your blissful self, being clearly reflected in this standstill condition of ignorance, i.e., it's nothingness form, therefore side by side, with the nothingness form, the happiness form is also assumed by the ignorance. Therefore both the nothingness and the happiness forms, being experienced in the deep sleep state, simultaneously the recollection of both the farms occurs after the deep sleep state.

If you ask that if the ignorance has assumed both the forms of nothingness and happiness in the deep sleep state, then how is it that the mind gets their recollection when it itself does not exist there?

My reply to that is that the ignorance has assumed the form of nothingness and happiness in the deep sleep state, and the form of the mind after the mind is absorbed or merged in the same ignorance in the deep sleep state and the same ignorance changes into the deep sleep state, there being no difference between the cause and the effect. The support of the experience of happiness and nothingness in the deep sleep state and the recollection of the same in the waking one is not separate, but the same which is called 'SAMANADHIKARAN' as against 'VEADHIKARAN' in which the support of more than one is separate and not the same.

Hence where the support of more than one is the same it is called 'SAMANADHIKARAN', and if different then it is called 'VADHIKARAN'.

Therefore, the experience of the deep sleep state turns

as the recollection in the waking state.

Again if you ask that as in the waking state the mind gets the recollection of the deep sleep, then how is it that it does not get the recollection of the waking state in the deep sleep state?

Again, just as in the deep sleep state the mind being absorbed in ignorance, it gets the recollection of the deep sleep state in the waking state, similarly, the ignorance turning into the mind's form in the waking state, it should get the recollection of the waking state, in the deep sleep state.

The reply is as under :—

Recollection is the quality of the mind. Just as a jar is made of mud, but when filled with water it is said that the water is filled in the jar and not in the mud, similarly, the creative cause of recollection, the mind, does not exist in the deep sleep state in the mind's form, hence it's quality of recollection also does not exist in the deep sleep state.

The fact is that three different states are experienced due to the three different 'forms' of the same thing viz:— Agyan. These forms, known as 'VIRTIS' are also called by the different names of 'Mind' Thought', Knowledge', etc. according to it's different states.

(1) In the waging state, the 'Virti', is formed by it's association with the physical organs, therefore, outwardly it is said to be the form of 'Antah-karan' or the gross mind.

(2) In the dreaming state, there is no need for the physical organs in the formation of 'Virti', therefore it is commonly said to be the form of the 'subtle' mind.

(3) In the deep sleep state the 'Virti' is the direct form of ignorance.

[1] In the waking state, you illusively cover your true self by your physical body, and say 'I am thin, I am a child, I am young, I am old, etc., and these are the properties of the physical body and not of your true self. Hence your physical body is said to be the cover for your true self.

[2] In the dreaming state, you similarly illusively cover your true self by the subtle body, i.e., the mind, and say, I am happy, I a m miserable, etc., which in fact are the qualities of the subtle body, i.e. the mind. The mind is called your subtle body, because it offers a subtle cover for your true self.

[3] In the deep sleep state you falsely cover your true self with 'ignorance', through it's form of 'Knowing nothing', and on walking up you say 'I knew nothing', inspite of the clear existence of your true self, the knower, the prover of ignorance and it's form of nothingness. And this ignorance, being the cause of your mind, (the subtle body), and of the physical or the gross body due to it's changing into the form of the gross and the subtle mind in the waking and the dreaning statt respectively, it is also called the 'CAUSAL BODY, i.e., the cause of both the physical and the astral body and their effects.

In the deep sleep state you are not only proved as the 'Self Knower' but also as 'Self Bliss'.

All these three states, and the different objects appearing in them get changed, and none remain the same in all the states, except you, the Knower and the prover of all the three states. Neither you change, nor is your non-existance ever proved in any of the states.

Changable is unreal, whereas the unchangable is none other than your own true self.

Now we come to the 4th. and the last state viz- 'SAMADHI'.

There are stages of samadhi, viz., 'Savikalp' and Narvikalp. They are further divided into two parts each viz. 'Shabdannvidh & Shabda-nanuvidh and Advaitbhavnaroop and Advaitavasthau roop respectively, thus making in all tour parts which have already been explained in the secret No.... In the former two states of the Savikalp samadhi, viz. Shabdanuvidh and Shabdananuvidh.

(A) The gross body etc., corresponds to the material objects of the waking state.

(B) The subtle body, the mind, corresponds to the objects of the dreaming state.

(C) The Causal body. The ignorance of the deep sleep is not experienced there, but you, the knower of all of them not only exist there, for name sake, but along with your existance, your oneness is also perceptibly experienced with the vibrational form of 'HOON', which means 'I', the only 'KNOWER', in first, i.e. Shabdamuvidh Savikalp and the non-vibrational form—the second i.e. Shabdanuvidh Savikalp Samadhi, so clearly that the like of which can never be experienced.

The vibrational form is called 'SHABDANUVIDH SAVIKALP SAMADHI' while the non-vibrational form is called 'Shabdauanuvidh Savikalp Samadhi.

The latter is the mind's last form, as there after there remains no existence of the mind and this last form of the mind retains an entirely clear form of it's own true self.

Such personal experience indicates that beyond your true self there is nothing else, and that your own true se f is the end of all.

Since the above fact is an experimental one and capable of coming into realization of any person who puts in concentrated efforts, therefore it would be better if you could satisfy yourself, through your own experience and realise the fact as to how these material, astral and causal objects do not exist in more than one state, i.e. are changable and perishable, but you being immortal, remain unchanged, and unperishable in all these states, and also witness yourself, as to how these mortal objects entirely disappear on the knowledge of your own true self, just like a snake which having appeared in the rope, disappears on the knowledge of the rope.

No argument or any authority can bring about any change in the personal perceptible experience. Therefore, put in you concerted efforts and carry on with persistant action and what ever I have written, try to realise through your own personal experience whether you yourself are the real reality or not.

Again we come to the main point. The above explains the former two forms of the true self, the Knower, which the mind assumes in Savikalp Samadhi. In this the mind does not become one with the Knower, but remains in the form of the Knower the own true self.

In the latter two forms, which the mind assumes in Nirvikalp Samadhi, viz., Advitabhavnaroop, and Advaitavasthanroop, the mind does not remain as the mind, but with this difference that where as in the first form, viz. Advaitbhavnaroop, the mind merges in it's own true self, like salt with water, or sugar in milk where the salt and sugar are not separately visible from water and milk respectively inspite of their presence therein, in the second, viz. Advaitavasthanroop, the mind becomes one with the

true self, like the waves with the water or the whitness with milk & etc.

So the following is the difference between Savikalp and Nirvikalp Samadhi.

In Savikalp Samadhi, the mind exists in the Knower's form, therefore there remain two things, one the Knower, and the other the mind in the Knower's form, which is called DUAL, (Duet), i.e., the existence or the appearance of more than one.

But this dual form does not appear to the Viveki or the conscientious person as separate from the Knower, but as the Knower, just like the things made of sugar, as dolls, etc., which appear to a conscientious person nothing beyond sugar, inspite of the different forms it is put into.

In Nirvikalp Samadhi, the mind does not exist separately from the Knower, but merges and becomes one with the Knower. Therefore there is neither the appearance nor the existence of more than one. For this reason it is called Nirvikalp Samadhi, i.e., without DUAL.

The state of mind in the first example of salt and sugar with water and milk respectively, is known as ADVET BHAVNA ROOP NIRVIKALP SAMADHI, i.e., inspite of existing in the Knower's form, remains mixed with the knower like salt and sugar with water and milk respectively and does not appear separately from the Knower. In other words, the mind leaves it's false form and exists in it's real form but inseparate from the Knower, the Real Reality.

Whereas, the state of mind in the second example of waves and whiteness of water and milk respectively, is called. ADVET AVASTHANROOP NIRVIKALP SAMA-

DHI. In this, the mind, which had remained in the Real form, becomes as Real', and there remains no form of the mind, but only the Real Reality.

Here is to remember, that the mind has ignorance of it's own true self and the mind gets the knowledge of the same. Therefore all the above four states are of the mind, which indicates that these four stages, viz. waking, dreaming deep-sleep and Samadhi, are dependant on Virti, the form of Antahkaran, commonly known as the mind. (This is already explained.)

The consideration of these states, or of the existing objects therein, viz., the gross, the astral and the causal bodies as 'self' or the 'Innerself', is the unreal or illusional knowledge, and is called 'EGOTISM'. Hence this unreal 'VIRTI' is Bandhan, (Bondage), the cause of misery, in other words, the cause of 'Birth and death' etc.

Through the knowledge of the True Self, by means of the real Virti, the destruction of the unreal egotism occurs, which is 'MOKSH', i.e., the entire destruction of misery and the acquistion of eternal Bliss.

Before the knowlegde of it's own true self, as being entirely free from misery and being perfectly blissful, the mind was illusively considering in it's own true self, the said quality of misery, etc., of the three bodies, viz., the gross, astral and the causal body, and for the destruction of that misery and the acquisition of happiness, the mind was performing all sorts of efforts, but in reality there was no misery etc. in it's true self, hence the question of the destruction of misery did not accur, as a consequence the mind was experiencing endless misery and uneasiness.

While the mind considers carefully the above described

Immortal and the mortal forms, Viz., The Real Self, and the unreal form of it's own, it reaches the following conclusion that the True Self is entirely free from mortality and form the quality of misery, etc., and is Self-Bliss.

There the mind's desire remains no more and endless misery ends. That is called 'MOKSH' of the mind which is the fruit of the teachings of Vedanta.

Here the question arises that since the recollection is the quality of the mind, and in the deep sleep state, owing to the non-existance of the mind, as the mind, or the absorption of the mind in it's creative cause the 'Ignorance,' the recollection of the waking and the dreaming states does not occur there, and in Savikalp Samadhi, the mind does not remain absorbed in ignorance, then why is it that the recollection of the waking etc., state does not result in Savikalp Samadhi.

In reply it is asked that the knowledge of a previously known object is called recollection. There are two things one, the inanimate or mortal, and the other, other than this inanimate or mortal i.e. 'CHAITANYA', Now in Savikalp Samadhi, the recollection of what should occur?

If you say of the inanimate or the mortal objects, then there are three causes of recollection.

(i) The knowledge of the object, having connection with the objects of recollection.

(ii) Knowlede of an object identical to the recollected one.

(iii) Desire for the rememberance of the previously known object.

In reply to cause one of recollection, it is stated that in Savikalp Samadhi, the mind has no Knowledge of any object having connection with the objects of waking etc.

states, i.e., inanimate or mortal objects, it being fully fixed in the immortal form of its Knower, it's own true self, which in reality has no connection with the inanimate, mortal or the false objects like the connection of the rope with the snake which falsely appears in the rope.

In reply to cause two of the recollection, likewise is argued that there is no similarity between the mortal objects of the waking etc. stage, and the immortal (Chetan) of the Savikalp Samadhi. In reply to cause three, likewise in Savikalp Samadhi there is no desire for the remembrance of the mortal objects of the waking etc. state, or existing objects there because, the desire results only when the mind is not engaged or fixed in any form or it is wavering. In Savikalp Samadhi, the mind is entirely fullye ngaged in the form of it's knower, the true self, having very close connection with the same leaving aside all other activities of wavering etc.

Therefore there are none of the above 3 factors required for the purpose of recollection of waking, dreaming etc. objects in Savikalp Samadhi. Hence the recollection does not occur.

If you ask about the recollection of the Immortal Chetan, then my reply is that the knowledge of previously known object is called recollection, and here in Savikalp Samadhi, the knowledge of Chetan is not previously known, but is perceptibly experienced. Therefore the question of the rememberance of Chtan does not arise at all in Savikalp Samadhi.

The fact is that in Savikalp Samadhi, the mind (the Antah-Karan) does not get absorbed in the ignorance, but on the contrary, the mind does not exist as the mind but changes into the form of the Chetan, having brought

about an end of ignorance, which ignorance was the cause of all the mortal objects and their recollection.

Therefore the question of recollection of anything in Savikalp Samadhi does not arise at all.

In the second, "viz. Nirvikalp" Samadhi, as explained by the example of waves with the water etc., the mind is entirely finished, having brought an end of it's false form, along with the ignorance, the creative cause of the mind etc. and all the worldly objects, where you remain only as you. In fact 'You' or 'Oneness' it also cannot be called, since 'You of 'Oneness' requires the necessity of 'He' etc., and 'He' etc., not being there the name of 'You' or I also can not be named.

If you say, that when you are the one and the only Real Reality and all others are illusively seen in you, then why is it, that it does not come into your understanding?

Then my reply to that is that from time immemorial, your True self has remained as a support of all these bodies etc., the false objects. And it is an established fact, that the support of a false object always appears inseparate from the false object, as in the case of rope which appears inseparate from the false snake.

Hence owing to this inseparateness of your True Self from the body etc., false objects, you have been all along illusively considering the body, the mind etc. false objects as your own True self.

And due to that you sometimes say:—

(1) I am fat or thin. (Quality of the gross body).

(2) I am thirsty or hungry. (Quality of the Prana).

(3) I am happy or unhappy. (Quality of the mind).

(4) I am intelligent or unintellgent, clever or dull. (Quality of the intellect)

Nos. 2. 3. & 4. all these stand for and signify the astral body.

(5) I am sleepy or knowing nothing etc. (Quality of the causal body).

In this way you cover your own True Self "I" with the above said five different covers or 'Koshs'. And these five Koshs are:—

(1) Anmai Kosh, (Cover of the Food which goes to make the gross body)

(2) Pranmai Kosh. (Cover of the Prana)

(3) Manomai Kosh. (Mental Cover)

(4) Vigyanmai Kosh. (Cover of the Intellect) 2, 3 & 4 include subtle body)

(5) Anandmai Kosh. (Cover of the causal body)

In this way all the above five covers or the koshs are included in the said three bodies viz. GROSS, ASTRAL, and CAUSAL.

Although on your own admission, it appears or you can differentiate all these five covers as separate from you, and also differentiate them from one another, since none of them can exist at the same time as the existance of the other, but 'I', i.e. 'YOU' exist the same as 'I' at all times with all the five covers. |Koshs|.

Inspite of that you overlook the fact, i.e. the separateness of your own True Self, the 'I'. from them and illusively consider your True Self as one of them and mix 'I' with any of them, and that is the reason why the fact cannot come into your understanding. And it is an unchangable rule, that the false object and the real one in

ness of your own True Self, the Knower, entirely disappears along with all the wordly objects which were the effect of this ignorance or which had appeared due to the ignorance of the Knower in it's own cause.

This Knower cannot be absorbed, because, beyond this Knower there remains none else in which the knower can be absorbed. Therefore absorbtion reaches the end. or to say the knower is the end of all. That is already explained with experimental facts and figures.

Go on thinking over and over again this idea of absorbtion until the mortal objects creative and the absorbtive phenomenon in it's own cause come clearly in your understanding.

In the end having absorbed all the mortal objects in the Immortal Knower, the Chetan, hold the mind in this knower's form and don't let it leave that form.

Just as thinking more and more of any object, the mind gets more and more complete knowledge of the object, i.e., it becomes more and more inseparate from the object of thought, similarly meditating more and more on the knower i.e., continuously thinking of the Reality, the knower of the mortal objects, the mind surely realises the "Real Reality," It's own True Self, the knower and prover of mortal objects.

When it's own true self is realised, the mind thereafter never becomes puzzled. The birth and death etc., which were the effects of puzzleness or of ignorance come to an end. The desired goal is reached. The secret unfolds itself with marvellous results.

It is explained in secret No. 4 that the realization of an object depends upon the concentrater mental form. No

sooner does any form of the antahakaran (Ant means inside the body, karan means the creative cause of the knowledge commonly known a mind becomes standstil spontaneously than that form immediately comes into results.

It is also practically seen that it is always our own ideas (Suggestions) that are realised by us. This realisation of our own ideas into corresponding realisation is called in vedanta 'Drishti Srishti,' which is already explained. If the idea arises in our mind spontaneously i.e., without any effort, it is called spontaneous auto-suggestion. But if the idea arises deliberately effort, it is called 'Reflective Auto-Suggestion."

This spontaneous fixation or attention of thought which is called spontaneous auto-suggestion, depends upon reflective auto-suggestion, which is generally performed by verbal auto-suggestion

Therefore the experts in this art i.e., method of absorption who is called a MUNI and the realisor of REALITY, the TRUE SELF through this method of absorption, who is called a GYANI, have suggested the absorption of the gross, the astral and the causal bodies in the True Self by means of th verbal suggestion of chanting "OM", which consists of three words viz. A. U. M.

(1) Vowel "A", stands for all the gross objects of the waking state and it is already explained that after the appearance of the gross body, all the other gross objects appear. Therefore the meaning of the vowel "A" should be considred as representing one's own gross body in which all the gross objects are included.

(2) The vowel 'U' stands for all the above explained astral objects and just as the gross body stands for all the

gross objects, similarly all the astral objects depend for their appearance on the appearance of the astral body, commonly known as the mind. Therefore the vowel 'U' is considered as representing the astral body which includes all the explained astral objects of the dreaming state etc.

(3) Similarly the letter "M" stands for the causal body in which all the unknown objects, e.g., nothingness of the deep sleep stage etc., are included.

Therefore while chanting 'OM', at the time of sounding 'A', let your mind remain in the form of your own gross body.

While sounding'U', hold your thoughts in the form of your astral body, the mind having absorbed the gross body in it.

And finally, while sounding 'M', allow your mind to assume the form of nothingness, where there is the non-existance of even the astral body, having absorbed it in nothingness. i.e., the deep sleep state. You will find that while sounding 'A', the lips open broadly at the sides, Sounding 'U' causes them to close on the sides leaving a rounded opening in the middle. And while sounding 'M' they entirely close. This entire closing of the lips on sounding 'M' does not mean that beyond that ignorance, for which 'M' stands, there is nothing, but it signifies that the sound cannot describe anything beyond that. If beyond the ignorance there were to remain nothing then the knowledge or the existance of ignorance could not be proved, because, ignorance itself being mortal, it's existance cannot be proved by it self, but by other than this mortal, the Chaitanya, the Real knower of ignorance.

As this Knower cannot be described or named by any word or sound etc, therefore the name of A-U-M- is only

given to the gross, astral and the causal body and the knower of them is kept unnamed.

It is already explained that the knower's ignorance cannot be separate from the knower, just like the ignorance of the rope from the rope. Therefore while ending the sound 'M' let your mind remain in the form of M's Knower, having absolutely merged ignorance in the knower by overlooking the idea of ignorance, because the existance of ignorance had falsely appared.

At this most precious moment let your mind assume and remain in the form of the knower of M, and hold this form as long as you can with your full means, being very careful that it should not get changed.

Try to maintain this thought chain, i.e. the form of your *Anthakaran* in the only form of the knower in a continuous stream, without any break or interval.

This faculty of the mind to maintain the Knowers' form continuously without a break is called in Vedanta "PRASANKHYAN".

All the authorities on the subject of realisation of the True Self, unanimously agree that this Prasankhyan; directly or indirectly, causes the realisation of one's ow true self, the Real Prevatled Reality.

This Prasankhyan may be performed by the chantin of OM or AHAM BRAHM ASMI, 'AHAM' means 'I' Brahr means prevailed in all the mortal objects, the same way their support and their knower, i.e., without the non-existance of objects space, and time 'ASMI' means AM in the whole sentence it mean I am prevailer which means 'I' PREVAIL IN ALL THE MORTAL OBJECTS THE SAME WAY AS THEIR SUPPORT AND THEIR KNOWER.

By the continuous practice of the chanting of OM the practitioner first experiences a wonderful calmness, and feels as though a heavy burden is unloaded or is being unloaded from him and he soon experienced a peculiar sound of pleasure, like which he would have never experienced at all anywhere else even by the acquisition of any or all the woridly objects and this is all due to the reflection of the Blissful Knower being reflected in the concentrated mind. Concentrated means the standstill mind held before the knower of the mind in the past and the present by the chanting of this wonderful mantra OM.

Progressing further and further with the chanting of OM, the mind, as a result of experiencing more and more happiness, gets more and more in the habit of concentration and this habit of the mind is maintained even more so when it turns towards the wordly objects forms and those forms remaining habitually concentrated, they too come into realisation i.e., the desire of the worldly objects is also fulfilled.

By more and more chanting of OM, the mind becomes intensly sensitive and can grasp very minute things or ideas, and due to this it perceptibly finds that the worldly objects appear according to it's form and suddenly the supreme thought dawns upon the chanter's mind that the worldly objects are nothing but merely a shadow of the mind. At that time the mind of the chanter being absolutely free from the reality of the worldly mortal objects, in other words, being quite standstill, means concentrated before the Immortal Knower of the worldly objects, one's own True Self, the mind assumes the form of the Knower by which the existance of these worldly objects is perceptibly proved and experience as illusion.

Therefore go on chanting OM till even in your dream your voice sounds OM, and as a result of this you will find that in the waking state also every sound, may be of the sky the air, the fire the water and the earth, and even the movement of every limb and part of your body will be heard to you as OM. Because, it is an established fact that OM is the creative cause of all the sounds and every sound is emanated from OM.

AHA, what a sweet sound, which takes you to only one Real Reality beyond which there remains nothing. That Real Reality is also not invisible but quite visible and also not separate from you but your own True Self.

Therefore sing this sweet sound in as many tones and as many times as you can.

As a last word, I wish to stress that by the methodical chanting of OM one is sure to perceptibly achieve worldly or out of this world unrivalled results greatly surpassing any marvel, the fruit of which is the entire destruction of misery i.e., birth and death etc. and the acquistion of eternal happiness, the PERFECT BLISS.

THIS IS THE END OF THE 7 SECRETS OF "ATAL"

OM

Shanti Shanti Shanti

DEAR READER,

Whatever is mentioned in this book is based on personally experienced facts by the author.

Speaking recently under the auspicies of the International Contact plan of the 'UNESCO' at Benares Psycholoigical Association. Italian Lady Doctor Luchi Antonio has drawn our attention to the new method of gaining